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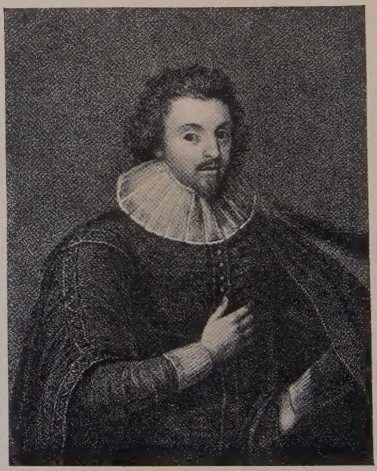

NICHOLAS FERRAR

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DIVINE *Considerations*

by John
VALDESSO

The English translation of
NICHOLAS FERRAR

WITH
GEORGE HERBERT'S
prefatory
epistle

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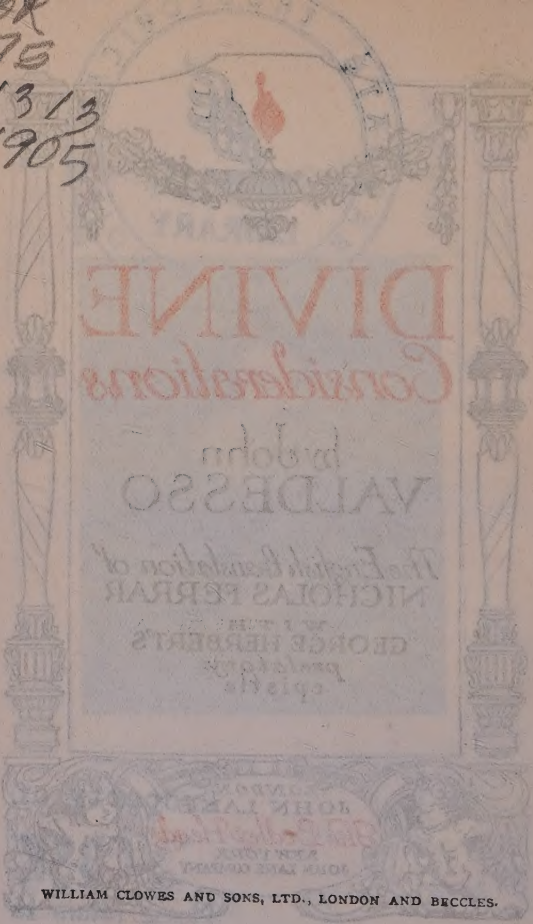

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Latin tongue, and partly in the Greek ; and whensoever the Emperor would have anything well and exactly done in the Latin tongue, it was ever put to Waldesius."

Up to this point, or very near it, Juan does not appear to have left Spain, but he had apparently been kept *au courant* of public affairs by the letters of Alfonso. Accordingly we find that, shortly after Alfonso's publication of the satirical dialogue, Juan issued a similar composition, entitled "Mercury and Charon," which drew equally undesirable attention upon him, so that in 1530 he left home for Naples, where the Inquisition had not then been established.

In 1531 Juan went to Rome, and in 1533 he was appointed Chamberlain to the Pope, an extraordinary mark of favour when it is remembered that in his "Mercury and Charon" he had severely criticized the Pope's policy. In his dialogue Juan had championed the cause of Katharine of Aragon, and it may have been due to his influence with Clement VII. that in 1533 the Pope agreed to promote the convocation of a general council, a project the desirability of which Juan would have become persuaded of by his brother, and that in 1534 the Papal decision upon the validity of the marriage of Henry VIII. and Katharine was promulgated. Juan's residence at the Papal Court did not, however, last long. Late in

10357

1533 he returned to Naples, and from that time until his death there in 1541 he probably never revisited Rome. At Naples there gradually grew up a group of spiritually-minded men and women, who surrounded Valdés like a little court. Bernardino Ochino, whose preaching created almost as much sensation as that of Savonarola, was said to receive from Valdés the night before he was to preach the subject of his sermon. Pietro Carnesecchi, at one time secretary to Clement VII., and Protonotary Apostolic, who was eventually beheaded for disseminating the teaching of Valdés, became his devout pupil, and Giulia Gonzaga, the widow of Vespasiano Colonna, Duke of Trajetto, became a sort of St. Paula to the St. Jerome of Valdés. For this lady was composed the "Alfabeto Christiano," a kind of primer of the teaching of Valdés, and to her in succession were offered the various translations and commentaries which proceeded from his pen. Nicholas Ferrar appended a translation of the Epistle dedicatory which accompanied the Commentary upon the *Romans* to his English version of the "Divine Considerations," and that Epistle is reprinted in the present edition.

The "Divine Considerations" may possibly never have been intended for publication, but compiled as an exercise in contemplation for the author's own edification. An acute

suggestion, however, is made by Mr. Wiffen in discussing a secular work by Valdés, a treatise on the Castilian language. He writes, "Some slight and interesting allusions in the 'Dialogo de la Lengua' give us an insight into the manner of his readings and discourses with his friends. He held frequent intercourse with them at his own residence in the city; his less divided leisure was given to them at his country house, situated in a garden, on the shore of the Bay of Naples, near Chiaja. At this country house Valdés received on the Sunday a select number of his most intimate friends, and they passed the day together in this manner. After breakfasting and taking a few turns round the garden, enjoying its beauty and the pleasant prospect of the shores and purple ripples of the bay, where the Isle of Capri on one side drew the eye to the luxurious mansion of Tiberius, and Ischia and Procida rose in sight on the other, they returned into the house, when Valdés read some selected portion of Scripture and commented upon it, or some 'divine consideration' which had occupied his thoughts during the week;—some subject on which he conceived that his mind had obtained a clearer illumination of the truth. The themes proposed by him might well have been the 'Hundred and Ten Considerations,' occupying one hundred and ten Sundays, or full two

years, if followed up consecutively. After this they discussed the subject together, or they discoursed upon some other points which Valdés himself brought forward, until the hour for dinner. After dinner, in the afternoon, when the servants were dismissed to their own amusements, his friends, and not himself, proposed the subjects and led the conversation, and he had to discuss them agreeably to their desire. As they had been pleased to consecrate the morning according to his wishes in the serious reading of the 'Book of the Soul,' or upon subjects like his 'Divine Considerations,' he in return devoted his acquirements to their gratification on themes of their selection. Such was the origin of the 'Dialogo de la Lengua,' a dialogue on the Spanish language, which occupied seven or more sittings, and was in all probability much more copious than the text which has come down to us, and which furnishes us with these particulars. At nightfall Valdés and his friends returned to the city." If the origin of the "Divine Considerations" were such, an explanation is at once afforded of the emphasis with which Curione, in his preface to the Italian edition, dwells on the parallel between the "Considerations" and the tales of Boccaccio. Both alike would then be associated with the secluded gardens and refreshing atmosphere of a rustic villa, resorted to as an escape from the town. However it may be, it is certain that

the original Spanish text practically disappeared —though a manuscript of about thirty of the Considerations in the Spanish has been recovered—and that when the book finally appeared in type nine years after the author's death, it was in an Italian translation. A few of Valdés' treatises were, however, printed in Rome itself, in the year of the Council of Trent, and the condemnation of his teaching did not immediately follow. The author himself, although he may possibly have foreseen persecution as the result of his opinions, escaped it by his early death, and the Duchess of Trajetto, who lived a retired life in a nunnery for some years, although molested on account of the appearance of her name in correspondence of Carnesecchi's, passed away before any active proceedings against her had been set on foot. Carnesecchi alone seems to have suffered death as a consequence of his discipleship. In what the precise offence consisted it is not so easy to say as it may seem. The opposed teaching as to faith and works, held by the orthodox and the unorthodox, could in almost every instance be reconciled by an astute reasoner, who upon Socratic principles should elicit admissions alternately from each of the opponents. The most noticeable feature, however, of the present book, for instance, is the entire omission of sacramental teaching. The creature and the Creator are to be placed in

communion by means of an act of introspection, and entirely independent of any ecclesiastical ordinance. What is probable is that Valdés and his disciples regarded the sacramental system as so much a matter of course that there was no need for expository teaching on that heading. These meditations and commentaries were regarded as so many supplementary aids to spiritual growth, not as substitutes for existing ones.

It is obvious, however, that to an unelevated mind omission would be likely to appear as condemnation. But Valdés himself, whilst in attendance on the sovereign pontiff, or Giulia Gonzaga, whilst a permanent resident in an orthodox convent, could no more have systematically neglected the sacraments than they could have abstained altogether from meat and drink. Nor is it probable that any cultivated minds derived ideas of the unimportance of the sacramental system from the works of Valdés. Had this been the case, it is certain that Nicholas Ferrar would never have been concerned in the translation of the "Divine Considerations," nor George Herbert in their publication. It is the uncomprehended that is ever the misunderstood. Whence also arose the calumnies which eventually dispersed the pious community at Little Gidding. It is noticeable that our own countryman, Cardinal Pole, being consulted on the subject of faith and works by the celebrated

Vittoria Colonna, a friend and kinswoman of Giulia Gonzaga, told her to believe as if by faith alone she could be saved, and to work as if her salvation depended upon her works. Cardinal Pole had much in common with Valdés and his school, and the two men were almost certainly acquainted with one another. Moreover, it is clear that Alfonso de Valdés strongly condemned Luther's revolt against authority, and Juan de Valdés, Pietro Carnesecchi, and Marc Antonio Flaminio greatly disapproved of his separation from the body of the Church. That Juan failed to realize that there was anything in his teaching incompatible with the papal system is evidenced by his use of the Pope and the papal household as illustrations in his fifty-first consideration. He writes, "To penetrate well into this consideration, I goe imagining that which is ordinarily seene in the house of a Pope, where all they that abide in his house doe depend of him, and are sustain'd by him in that degree and in that dignity in which he hath placed them; and the Pope dying, all the whole house breaks up and ceaseth to be, in such sort as he that was Secretary is now so no longer: The selfe same I say of all the other officers of the house, who all of them in the Pope's death lose that being which the Pope's life gave unto them." The illustration comes to him as the most natural thing under the sun. Ferrar, in his translation,

reproduced it equally naturally, although in sympathies he was strongly anti-papal, but when in 1646 the garbled version of Ferrar's translation appeared, the Pope was transformed into a prince in deference to Puritan susceptibilities.

A manuscript of the "Divine Considerations" appears to have been brought away from Naples by Peter Paul Vergerius, but whether in the original Spanish or not does not appear. Celius Secundus Curio, who writes the introduction to the first edition, printed at Basle in 1550, says that it has been "by a certain pious and worthy person translated into Italian."

It was about sixty years later, in 1612–13, that Nicholas Ferrar, with the principal details of whose career most people have become acquainted since the publication of Mr. Shorthouse's romance, "John Inglesant," set out on his Continental travels in the train of Frederick, Count Palatine, and his bride, the Princess Elizabeth, long affectionately referred to as "The Queen of Hearts." He passed through Holland and Germany, and so into Italy, and eventually home across Spain, after an absence of about five years. During his travels he seems to have collected books, particularly plays, assiduously, and also to have accumulated great store of prints, many of which probably afterwards went towards the manufacture of the famous illustrated concordances which were constructed by the members of the

Gidding household. We know the fate of the books of plays and similar profane works, how they were burned on the spot Ferrar chose for his grave. From amongst his collections, however, at some time when he was reflecting on his youthful vanities—for evidently in this he resembled Valdés, that the lust of the eye and the pride of life had had their period of domination in him—he made salvage of what need not be condemned as profane, and amongst the salvage was the little book from Basle. Of this he made a translation, and even as Master George Herbert submitted his "Temple" to Ferrar, to decide if it should be published or withheld, so Ferrar submitted his "Valdesso" to Herbert. Herbert's comments accompany this reprint, as they do the original.

The form of the name employed by Ferrar, and here adopted, is an Italian version of Valdés. We have seen that Cranmer used a Latinized form, Waldesius ; and the French translator turned the name into Val D'esso. The principal modern writers upon and translators of Valdés have been the Dr. Edward Boehmer above referred to, two indefatigable Englishmen, Mr. Benjamin B. Wiffen and Mr. John T. Betts, and a Spanish gentleman, Don Luis Usoz y Rio, and these have very naturally adhered to the spelling which Valdés, as a Spaniard, used himself. Mr. Betts, in 1865, issued a new translation of the "Considerations"

into English, but the present is the first reprint of Ferrar's translation in its purity since its original appearance at Oxford in 1638, for the Cambridge edition of 1646 is unrecognizable in its distortions.

Of the personal appearance of Valdés little can be said. No record of a portrait of either Alfonso or Juan is traceable. We find Juan, in writing to John Dantiscus, Bishop of Culm in Poland, speak of himself in connection with Alfonso, who was recently dead, as "his twin brother, to whom nature has given the same features and the same tone of voice." "I shall," he adds, "henceforth be near the person of the Pope," although but shortly afterwards he was to leave the papal court never to return. Giacomo Bonfadio, in a letter to Pietro Carnesecchi, lamenting the death of Juan, says, "With but a particle of his soul he governed his frail and spare body; with the larger part . . . he was always raised in the contemplation . . . of divine things." So that one may assume an ascetic person with visionary eyes. In a manuscript life of Pope Paul IV. the Cardinal of Monreale is represented as describing Juan as "di bell' aspetto e di dolcissime maniere, ed d' un parlare soave ed attrativo" —of a fair countenance, very sweet manners, and soothing and attractive speech.

Of Giulia Gonzaga, whose life had been sufficiently romantic (for on one occasion, the

report of her beauty having spread abroad, an attempt was made by Corsairs, who lay to in the Bay of Naples, to capture her and carry her as a present to the Sultan), a portrait was painted by Sebastiano del Piombo for Ippolito de Medici, and this has been said to be the painting No. 24, "An Italian Lady as St. Agatha," by Luciani (known as Sebastiano del Piombo), now in the National Gallery. The late Miss Anne Manning made Giulia the subject of one of her romances, "The Duchess of Trajetto," into which Valdés is introduced.

Of the authenticity of the portrait of Ferrar here reproduced as frontispiece there can be no doubt. The original, by Cornelius Janssens, is to be seen at Cambridge, and the engraving by Tomkins was made for the first biography of Ferrar which appeared, that by Peckard.

FREDERIC CHAPMAN.

THE HUNDRED AND TEN CONSIDERATIONS

OF

SIGNIOR JOHN VALDESSO:

TREATING OF THOSE

things which are most profitable, most necessary, and most perfect in our Christian Profession.

WRITTEN IN SPANISH,

Brought out of Italy by *Vergerius*, and first set forth in Italian at *Basil* by *Cœlius Secundus Curio*, ANNO 1550.

Afterward translated into French, and Printed at *Lions* 1563. and again at Paris 1565. And now translated out of the Italian Copy into English, with notes.

Whereunto is added an Epistle of the Authors, or a Preface to his Divine Commentary *upon the Romans*.

1 COR. 2.

Howbeit we speak wisdome amongst them that are perfect, yet not the wisdome of this world.

OXFORD,

Printed by LEONARD LICHFIELD, Printer to the University, *Ann. Dom.* 1638.

THE PUBLISHER TO THE READER

HESE truly Divine Meditations or Considerations of *Signior* JOHN VALDESSO, a noble man of Spaine, (who died almost an hundred yeares agoe) having been so acceptable to pious *Vergerius*, to learned *Cœlius Secundus Curio*, and to many other both French and Italian Protestants, that they have been translated out of the originall Spanish Copy, and printed three or foure times in those languages ; It seemeth to mee a reasonable and charitable desire to print them now in English, without any alteration at all from the Italian copy ; the Spanish being either not at all extant, or not easy to be found. It is certain that the book containeth many very worthy discourses of experimentall and practicall Divinity, well expressed and elegantly illustrated ; especially concerning the Doctrine of justification and mortification : and yet notwithstanding there be some few expressions and similitudes in it, at which not only the weak reader may stumble, and the curious quarrell, but also the wise and charitable reader may justly

blame. To have removed these few stumbling blocks, or offensive passages, by leaving them out, or by altering them, had not been the worke of a Translator, but of an Author; besides the ill example of altering antient Authors, which is one of the greatest causes of the corruption of truth and learning. Therefore it hath been thought fit to print the Book, according to the Authors own Copy, but withall to give particular notice of some suspitious places, and of some manifest errors, which follow particularly expressed in the ensuing folios; referring the rest (if any there be) to the judgement of the reader. He lived where the Scriptures were in no reputation, and therefore no marveil that he should speak so slightly of them; but rather on the contrary, it may seem a marveilous thing in our eyes, to have a Statesman in those parts, at that time, so farre illuminated and taught of God as he was. May it please the Divine goodnesse, that every reader may reap the like comfort and profit to his soule by it, as the Translator and Publisher humbly and thankfully acknowledge that they have done, and they have their main scope and aime in publishing it.

Glory be to God on high!

BRIEFE NOTES RELATING TO THE DUBIOUS *AND OFFENSIVE* places in the following CONSIDERATIONS

To the 3 CONSID. upon these words,

Not for thy speech!
Other Law and other Doctrine have we.

HESE words about the H. Scripture suite with what he writes elsewhere, especially Consid. 32. But I like none of it, for it slights the Scripture too much: holy Scriptures have not only an Elementary use, but a use of perfection, and are able to make the man of God perfect, 1 *Tim.* 4. And *David* (though *David*) studies all the day long in it: And *Joshua* was to meditate therein Day and Night, *Josh.* the 1.

To the 3 CONSID. upon those words,

As they also make use of the Scriptures to conserve the health of their minds.

All the Saints of God may be said in some sence to have put confidence in Scripture, but not as a

naked Word severed from God, but as the Word of God: And in so doing they doe not sever there trust from God. But by trusting in the word of God they trust in God. Hee that trusts in the Kings word for any thing trusts in the King.

To the 5 Consid. *Upon these words, God regards not how pious, or impious we be.*

This place together with many other, as namely Consid. 71, upon *Our Father*; and Consid. 94 upon these words: God doth not hold them for good, or for evill for that they observe, or not observe &c. though it were the Authors opinion, yet the truth of it would be examined. See the note upon Consid. 36.

To the 6 Consid.

The Doctrine of the last passage must be warily understood. First that it is not to be understood of actual sinnes, but habituall, for I can no more free my selfe from actuall sinnes after Baptisme, then I could of Originall before, and without Baptisme. The exemption from both, is by the Grace of God. Secondly, among Habits some oppose Theologicall vertues, as Uncharitablenesse opposes Charity, Infidelity, Faith; Distrust, Hope: Of these none can free themselves of themselves, but only by the Grace of God: Other Habits oppose morall vertues, as Prodigality opposes Moderation; and Pusillanimity, Magnanimity: Of these the heathen freed themselves, only by the generall Providence of God, as *Socrates* and *Aristides*, *&c.*

Where he says the *Inflammation of the naturall*, he sayes aptly, so it be understood with the former distinction, for *Fomes* is not taken away, but *Accensio Fomitis*; the naturall concupiscence is not quite extinguished, but the heate of it asswaged.

To the 11 Consid.

He often useth this manner of speech *Beleeving by Revelation, not by Relation*, whereby I understand he meaneth, Only the effectuall operation or illumination of the holy spirit, testifying, and applying the revealed truth of the Gospell; and not any private Enthusiasmes, or Revelations: As if he should say; a generall apprehension, or assent to the promises of the Gospell by heare-say, or relation from others, is not that which filleth the heart with joy and peace in believing; but the spirits bearing witnesse which our spirit revealing and applying the generall promises to every one in particular with such syncerity, and efficacy, that it makes him godly, righteous, and sober all his life long; this I call *beleeving by Revelation, and not by Relation.*

To the 32 Consid.

I much mislike the Comparison of the Images, and H. Scripture, as if they were both but Alphabets and after a time to be left. The H. Scriptures (as I wrote before) have not only an Elementary use, but a use of perfection, neither can they ever be exhausted, (as Pictures may be by a plenarie circumspection) but still even to the most learned and perfect in them, there is somewhat to be learned

more: Therefore *David* desireth God in the 119 *Psalme*, to open his eyes that he might see the wondrous things of his Lawes, and that he would make them his study. Although by other words of the same *Psalme* it is evident, that he was not meanly conversant in them. Indeed he that shall so attend to the bark of the letter, as to neglect the Consideration of Gods Worke in his heart through the Word, doth amisse; both are to be done the Scriptures still used, and Gods worke within us still observed, who workes by his Word, and ever in the reading of it. As for the Text, *They shall be all taught of God*, it being Scripture cannot be spoken to the disparagement of Scripture; but the meaning is this, That God in the dayes of the Gospell will not give an outward Law of Ceremonies as of old, but such a one as shall still have the assistance of the holy spirit applying it to our hearts, and ever outrunning the Teacher, as it did when *Peter* taught *Cornelius*: there the case is plaine, *Cornelius* had revelation, yet *Peter* was to be sent for, and those that have inspirations must still use *Peter*, Gods Word: if we make another sence of that Text, wee shall overthrow all means, save catechizing, and set up Enthusiasmes.

In the Scripture are { *Doctrines, these ever teach more and more.* / *Promises, these ever comfort more and more*, Ro. 15. 4.

To the 33 Consid.

The Doctrine of this Consideration cleareth that of the precedent. For as the servant leaves not

the letter when he hath read it, but keepes it by him, and reads it againe and againe, and the more the promise is delayed, the more he reads it, and fortifies himselfe with it; so are wee to doe with the Scriptures, and this is the use of the promises of the Scriptures. But the use of the Doctrinall part is more, in regard it presents us not with the same thing only when it is read as the promises doe, but enlightens us with new Considerations the more we read it.

Much more might be said, but this sufficeth, he himselfe allowes it for a holy conversation and refreshment.

To the 36 Consid. *On these words, Neither fearing chastisement for transgression; nor hoping for reward, for observation, &c.*

All the discourse from this line till the end of this Chapter may seeme strange, but it is sutable to what the Author holds elsewhere, for he maintaines that it is Faith and Infidelity that shall judge us now since the Gospell, and that no other sin or vertue hath any thing to doe with us; if we believe, no sinne shall hurt us; if we believe not, no vertue shall help us. Therefore he saith here we shall not be punished (which word I like here better then chastizement, because even the godly are chastized but not punished) for evill doing nor rewarded for weldoing or living, for all the point lies in believing or not believing. And with this exposition the Chapter is cleare enough, but the truth of the Doctrine would be examined, however it may passe for his opinion, in the Church of God there is one fundamentall, but else variety.

To the XXXVII. Consid.

On these words,

That God is so delicate and sensitive &c.

This note is the French Translators.

The Apostle saith that the wages of Sinne is death, and therefore there is no sinne so small, that merits not death, and that doth not provoke God, who is a jealous God.

To the 46 Consid. *On these words,*

Exercise not thy selfe in any thing pretending Justification.

He meaneth (I suppose) that a man presume not to merit, that is, to oblige God, or justify himselfe before God, by any acts or exercises of Religion, but that he ought to pray God affectionately, and fervently to send him the light of his spirit, which may be unto him as the sunne to a Travellour in his journey, he in the meane while applying himselfe to the duties of true Piety, and syncere Religion, such as are Prayer, Fasting, Almes-deedes, &c. after the example of devout *Cornelius*.

To the 49 Consid. *On these words,*

Remaining quiet when they perceive no motion, &c.

In indifferent things there is roome for motions and expecting of them; but in things good, as to

relieve my Neighbour, God hath already revealed his Will about it. Therefore wee ought to proceed, except there be a restraining motion (as *S. Paul* had) when hee would have preached in Asia, and I conceive the restraining motions are much more frequent to the godly, then inviting motions; because the Scripture invites enough, for it invites us to all good, according to that singular place, *Phil.* 4. 8. A man is to embrace all good, but because he cannot doe all, God often chuseth which he shall doe, and that by restraining him from what he would not have him doe.

To the same CONSID. *Upon these words, A mans free-will doth consist, &c.*

He meanes a mans fre-will is only in outward, not in spiritual things.

To the same CONSID. *On these words, Neither* Pharaoh, *nor* Judas *&c. could cease to be such.*

This doctrine, however true in substance, yet needeth discreet, and wary explaining.

To the LVIII. CONSID. *Upon the seventh difference.*

By *occasions* (I suppose) hee meaneth the ordinary, or necessary duties, and occasions of our calling and condition of life; and not those which are

in themselves occasions of sinne; such as are all vain conversations. For as for these, pious persons ought alwaies to avoid them: but in those other occasions, Gods Spirit will mortify and try them as gold in the fire.

To the LIX. Consid. *Upon these words,*

And with doubtfulnesse I see he prayed in the Garden.

To say our Saviour prayed with doubtfulnesse, is more then I can or dare say; But with condition, or conditionally he prayed as man, though as God he knew the event. Feare is given to Christ, but not doubt, and upon good ground.

To the LXII. Consid.

This Chapter is considerable, the intent of it, that the world *pierceth* not godly mens actions no more then Gods, is in some sort true because they are spiritually discerned. 1 *Cor.* 2. 14. So likewise are the godly in some sort exempt from Lawes, for *Lex justo non est posita:* But when he enlargeth them he goes too farre: For first concerning *Abraham* and *Sara*, I ever tooke that for a weaknesse in the great Patriark: And that the best of Gods Servants should have weaknesses is no way repugnant to the way of Gods Spirit in them, or to the Scriptures, or to themselves being still men, though godly men. Nay they are purposely accorded in holy Writ, Wherefore as *David's* Adultery cannot be excused, so need not *Abraham's* Equivocation, nor *Paul's* neither, when he professed himselfe a

Pharisee, which strictly he was not, though in the point of Resurrection he agreed with them, and they with him. The reviling also of *Ananias* seemes by his owne recalling, an oversight; yet I remember the Fathers forbid us to judge of the doubtfull actions of Saints in the Scriptures, which is a modest admonition. But it is one thing not to judge, another to defend them. Secondly, when he useth the Word Jurisdiction allowing no Jurisdiction over the godly, this cannot stand, and it is ill Doctrine in a common-wealth. The godly are punishable as others, when they doe amisse, and they are to be judged according to the outward fact, unlesse it be evident to others, as well as to themselves that God moved them. For otherwise any Malefactor may pretend motions, which is unsufferable in a Common-wealth. Neither doe I doubt but if *Abraham* had lived in our Kingdome under government, and had killed his sonne *Isaac*, but he might have been justly put to death for it by the Magistrate, unlesse he could have made it appeare, that it was done by Gods immediate precept. He had done justly, and yet he had been punished justly, that is *in humano foro & secundum præsumptionem legalem.* So may a warre be just on both sides, and was just in the Canaanites and Israelites both. How the godly are exempt from Laws is a known point among Divines, but when he sayes they are equally exempt with God, that is dangerous and too farre.

The best salve for the whole Chapter, is to distinguish Judgment: There is a judgment of authority (upon a fact) and there is a judgment of the Learned; for as a Magistrate judgeth in his tribunall, so a Scholar judgeth in his study,

and censureth this or that; whence come so many Books of severall mens opinions: perhaps he meant all of this later not of the former. Worldly learned men cannot judg spirituall mens actions, but the Magistrate may.

To the LXIII. Consid.

The Authour doth still discover too slight a regard of the Scriptures, as if it were but childrens meat, whereas there is not onely milke there, *but strong meat also.* Heb. 5. 14. *Things hard to bee understood.* 2. Pet. 3. 16. *Things needing great Consideration.* Mat. 24. 15. Besides he opposeth the teaching of the spirit to the teaching of the scripture, which the holy spirit wrot. Although the holy spirit apply the scripture, yet what the scripture teacheth, the spirit teacheth, the holy spirit indeed sometime doubly teaching both in penning and in applying. I wonder how this opinion could befall so good a man as it seems *Valdesso* was, since the Saints of God in all ages have ever held in so pretious esteem the word of God, as their Joy, and Crowne, and their Treasure on earth. Yet his owne practice seemes to confute his opinion, for the most of his Considerations being grounded upon some text of scripture, shewes that he was continually conversant in it, and not used it for a time onely, and then cast it away, as he says strangely.

There is no more to be said of this Chapter but that his opinion of the scripture is unsufferable. As for the text of S. Pet. 2. Ep. 1. 19. which he makes the ground of his Consideration, building it all upon the word *untill the day starre arise*, it

is nothing. How many places doe the Fathers bring about Until against the Heretiques who disputed against the Virginity of the blessed Virgin out of that text MAT. 1. 25. where it is said, *Joseph knew her not, untill shee had brought forth her first borne Sonne*, as if afterwards he had knowne her: and indeed in common sence, if I bid a man stay in a place untill I come, I doe not then bid him goe away but rather stay longer, that I may speak with him or doe some thing else when I doe come; So S. Peter bidding the dispersed Hebrews attend to the word till the day dawn, doth not bid them then cast away the word, or leave it off: but however he would have them attend to it till that time, and then afterward they will attend it of themselves without his exhortation. Nay it is observable that in that very place he preferres the Word before the sight of the Transfiguration of Christ. So that the Word hath the precedence even of Revelations and Visions. And so his whole discourse and sevenfold observation falls to the ground.

To the 65. CONSID.

on these words,

Acknowledging the benefit received by Jesus Christ our Lord; like as it betides unto a thirsty Travellour, to whom &c.

This comparison is infinitely too base, there is none of the references, which we have had with our Lord Jesus Christ, dissolved but infinitely perfected, and he shall ever continue our glorious head, and all the influences of our happinesse shall ever descend from him, and the chief our glory shall (as I conceive) consist in that which he saith

This note is the French Translators.

amongst the last words that he spake in the 17. John. v. 24. *Father I will that they also whom thou hast given me bee with mee, where I am, that they also may behold the glory which thou hast given me before the foundation of the world.* To which agreeth that which S. Paul writes, 2. THES. 1. *chap. v.* 9.

To the 69. CONSID. upon these words, *So much faith, as thereby to remove Mountaines.*

Divines hold, that justifying faith, and the faith of miracles are divers guifts, and of a different nature, the one being *gracia gratis data*, the other *gratia gratum faciens*, this being given only to the godly, and the other sometimes to the wicked. Yet doubtlesse the best faith in us is defective, and arrives not to the point it should, which if it did, it would doe more, then it does. And miracle-working as it may be severed from justifying faith, so it may be a fruit of it, and an exaltation. 1. JOHN. 5. 14.

To the 94. CONSID.

By *Hebrew piety*, he meaneth not the very Ceremonies of the Jewes, which no Christian observes now; but an analogat observation of Ecclesiasticall and Canonicall lawes, superinduced to the scriptures, like to that of Jewes, which they added to their divine law. This being well weighed, will make the Consideration easy, and very observeable: For at least, some of the Papists are come now, to what the Pharisees were come in our Saviours time.

CELIO SECUNDO CURIONE,

A SERVANT OF JESUS

CHRIST, to all those, that are sanctified by God the Father, & saved, and called by *Jesus Christ* our *Lord*,

The Mercy, the Peace, and the love of God be multiplied unto you.

SEE *here* (*Brethren*) *we make tender unto you, not of Boccace his Hundred Novelties, but of the Hundred and ten Considerations of* Valdesso; *the great importance whereof I shall declare unto you.* Many both Ancient and Modern, have written, of Christian affayres, *and of them, some better than others; but who he is, next the Apostles of our Lord, and the Evangelists, that hath written more substantially, and Divine-like, then* John Valdesso, *would perhaps be hard to finde. There be some of them that have left indeede many great and*

laborious Bookes; but amongst them there are also "many of little importance, and that are "not much necessary to a Christian life, being "fraught with unprofitable Questions, and "Philosophicall disputations, from whence hath "sprung a thousand inconveniences in the "Church of Christ. And to give a proofe "that I say the trueth in this matter, I set "downe some of these inconveniences, whereby "Judgment may easily be given of the rest.

"*First therefore, in as much as they have "written huge Bookes, they could not avoid "many falsities, follies, and vanities: For as "the wise man testifieth,* many words cannot "want much vanity.

"*Next, these great Writers have drawne "all the Scriptures to Questions, and Disputa-"tions, and made as it were an Academy "thereof, raising such doubts in every thing as "they have made the Doctrine of the Son of "God, and of his Apostles, and our most cer-"taine, and infallible hope of Eternall life to "become a matter altogether doubtfull. And "this which I shall now adde, is not of lesse "importance, then the other inconveniences; "and that is, that with their ample, and in-"finite volumes they have withdrawn, and "estranged men from the study of the truly "holy Scriptures, and from the Contemplation*

"*of simple verity, and instead of Christ's*
"*Disciples have made them mens Scholars;*
"*So that we are come to that passe, as more*
"*and greater credit is given to those which*
"*are termed Doctors (as if so be Christ and*
"*his Apostles were not the true, and Eternall*
"*Doctors and masters of the Church) then to*
"*the simple Doctrine of Christ himselfe.*

"*This is the benefit and the edification that*
"*the Church hath reaped from these huge*
volumes; which our Lord and Saviour Jesus Christ seeing, (the safety of his Church being more deare unto him, then his owne life) hee hath stirred, and raised up some, and opened their eyes, to the intent, that they should by litle and litle reduce his sheepe to the greene and healthfull pastures of holy Scripture, and to the pure, cleare, and sweet Fountaines of God's Word. And herein every one hath busied himselfe according to his talent, that is, the gift which hee hath received. But to me it seemes, and I hope it will doe so likewise to all that have a true relish of Christs Doctrine, that this our Author in these divine Considerations, and some other writings of his, hath so well considered and propounded to all our Considerations the duties of a Christian man, that there are but a few, very few, that can goe before him. He hath not indeed writ so

huge a Volume, nor scribled so much paper: No, the Bookes which he hath written, are litle, and few, but pure, cleare, and truly Divine.

Many have written of the vertues, manners, and duties of a wise and good man, as Aristotle, Panetius, *and* Cicero, *and amongst Christians,* Ambrose; *and in our age,* Thomas Venatorius: *But none of all these hath intreated with such sublimity, nor made such effectuall demonstration, nor discoursed with such sweetnesse, nor with such Majesty, nor with such authority, nor with such grace, as our* Valdesso.

This, this is that which truly deserves to be entitled the Booke of Christian duties, the Booke of Christian demonstrations, and of truly divine speculations.

Herein is shewed the Originall, the Cause, the Progresse, and the End of every motion, of every action, of every event, that is done under heaven, either by God or the Divell, or by the godly, or by the wicked man; and all this from cleare, certaine, and unquestionable Principles of holy Scripture, accompanied with so good, and proper examples, and similitudes, and compassions, and divisions, and definitions, that unlesse we will be too obstinate, and out of common sense, we must needs come to agreement

touching that which a man owes unto God, to himselfe, and to his Neighbour. And further, what the benefit of Christ is, and to whom it is profitable, what the infirmity, and what the Power of Christ is, his abasement, and his exaltation, our owne Mortification, and our Vivification, Election, and Reprobation, and a thousand other like good and profitable heads are here to be clearly learned in such manner, as growing practique in this Booke you shall come to understand all things necessary to holy Scripture better then by the great and many Commentaries of many others.

Now for this great, and heavenly treasure we are all debtors to M. Peter Paul Vergerius, *as the instrument of the divine Providence in causing it to be printed for the view, & enjoyment of every one. He comming from Italy, and leaving his feigned Bishoprick to come unto a true Apostleshippe, whereunto he was called by Christ, brought with him many excellent compositions, doing herein, as men use to doe, when their houses are on fire, or their City sack'd, and ruin'd; every one endeavours to escape away with the best, and most precious things that he hath: so our* Vergerius *esteeming nothing more deare then the glory of our Lord and Saviour Jesus Christ, brought away with him those things,*

which might best serve to the illustration and enlargement thereof. Hee abandoned therefore the earthly treasures, and brought away with him the heavenly, and divine treasures, amongst which this is one of the best, and most rare that can be imagined. And knowing that good, and excellent things become so much greater, better, and more praise-worthy, as they become more common, hee left unto me these hundred and ten Considerations, that I should cause them to be put in print, which I have, as you see accordingly performed with as much diligence as I have known, or beene able to use.

These Considerations, as many well know, were first written by the Author in the Spanish language, but afterward by a certaine pious and worthy person translated into Italian. Yet have they not beene able altogether to quit those forms of speech which are proper to Spain. And besides there are some words, though not many, of the language of the Author For John Valdesso *was by Natiõ a Spaniard of noble kindred of an honourable degree, and a resplendent Chevalier of the Emperour, but a much more honourable & resplendent Chevalier of Christ. True it is, he did not much follow the Court, after that Christ had revealed himselfe unto him, but abode in Italy,*

spending the greatest part of his life at Naples, where with the sweetnesse of his Doctrine, and the sanctity of his life hee gained many Disciples unto Christ; and especially among the gentlemen, and Cavaliers, and some Ladies: he was very eminent, and most praise-worthy in all kind of praise. It seemed that hee was appointed by God for a Teacher, and Pastor of noble and illustrious Personages: Although hee was of such benignity, and charity, that hee accounted himselfe debtor of his Talent to every meane and rude person, and became all things to all men, that he might gaine all to Christ. And not this alone, but he gave light to some of the most famous Preachers of Italy, which I very well know, having conversed with them themselves.

He never had wife, but lived most continently, nor did he attend to ought else, as much as he could, then unto true Mortification, in which death overtaking him, hee became perfectly mortified, so to be perfectly quickned in the Resurrection of the Just, and to enjoy our Lord Christ. He died in Naples about the yeare 1540. *Hee hath left behinde him also certaine other good and pious Compositions, which as I hope shall by* Vergerius *his meanes be communicated unto you.*

Goe to then, Brethren, and Sisters, in the

Love of God, and in the precious blood of Christ Jesus, take this Treasure, and thinke withall, that the benefit lies not in having, and possessing it, but in the use and fruit, that is thence to be gathered. He hath made Consideration of these good things not to give nourishment to the imagination only, but likewise to put in execution that which hath been considered, and resolved on. It is necessary indeed, that wee should have the knowledge, but it is necessary like wise to accompany the practice therewith, in as much as the commendation of every vertue and art consisteth in the practice, and in the performance of action agreeable to that vertue and Art.

And you that wast all your time idly in reading of Boccace his hundred Novelties, and the like, lay them a while aside, and read these Considerations of Valdesso, *which are indeed true Novelties. For in them is treated of that great Divine, and joyfull new and gladsome tydings of the Gospell of Jesus Christ, of the great Pardon for sins, of the Reconciliation made with God by the death of the Sonne of God. Here you shall finde the true and holy Enamourments of God, and of Christ with mankind. Here you shall understand the true Embraces, and the true Kisses given by meanes of the holy Spirit. And last of all*

you shall here finde where the true delights and pleasures of those soules are, which are enamoured of God and of Christ, and disenamoured of the world.

And if happily the language seeme not so spruce and dainty, as that of Boccace, call to minde that which great Paul the Apostle of Christ Jesus hath said, that the Kingdome of God stands in the power of the Spirit, and not in excellency of speech. Howbeit to say truth, neither is this manner of speech to be slighted: For I verily find it exceeding proper, and good to expresse that which is intended; and that is the chiefe vertue of every Writer.

But I will here put an end to my discourse, that I may no longer deprive you of the sacred reading of these divine Considerations, which you also reading, and that with diligence, and praiers to God for me and all others, shall take into due Consideration: To the end, that we may come all to be enamoured of Christ, and incorporated in him, as hee is incorporated in us; To whom be Honour and Glory everlasting!

From Basill the 1 of MAY. 1550.

A TABLE OF THE HUNDRED AND TEN CONSIDERATIONS.

OW it is to be understood, That man was created after the Image, and Likenesse of God.

2 *That mans happinesse consisteth in knowing God, and that wee cannot know God, except we first know Christ.*

3 *In what the Sonnes of God differ from the Sonnes of Adam.*

4 *From whence the revengefull affection proceedes in men: And what effects the long sufferance causeth, wherewith God goes deferring the revenge of those injuries which men doe unto him.*

5 *The difficulty that is to enter into the Kingdome of God, how it is to be entred, and in what it consists.*

6 *Two Depravations of man, the one naturall, the other acquisite.*

7 *That God will that wee should remit unto him the execution of all our desires.*

8 *The Covenant which Jesus Christ our Lord made between God and man.*

9 *An excellent Priviledge of Piety.*

10 *In what manner the estate of the Christian person, that believes with difficulty is better then of that person, that believes with ease.*

11 *In what manner Gods being Just doth redound to the profit of them that by Revelation believe in Christ.*

12 *In what manner the reason of our inward man serves us to that which the eyes of our outward man.*

13 *A Comparison which sheweth in what the benefit, which the Regeneration of mankind hath received from God by Christ Jesus doth consist.*

14 *Amongst the things which Christian piety obligeth us to believe what that is which is believed with greatest difficulty.*

15 *How Christian persons ought to governe themselves in their tribulations, afflictions, and troubles.*

16 *That the promises of God belong to them who believe them.*

17 *In what manner a man ought to resolve himselfe touching the world, and touching himselfe, that he may become a true Christian.*

18 *In what things that person ought to be exercised who pretends, and desires to enter, and to persevere in the Kingdome of God; and what a man puts of his owne thereunto.*

19 *That the Christian life consisteth in this,*

that a man esteeme himselfe dead to the world, and pretend to live to God.

20 *That in the infirmity, amendment, and health of the mind men ought to governe themselves as in those of the body.*

21 *The difference of sinnes, and sinners. The obligations of piety. The signes of piety and impiety.*

22 *For what reason God gives a child unto a pious person, and suddenly takes him away.*

23 *That in him whom God disenamours of the world, and enamours of himselfe, the selfe same things befall, as doe to him that disenamours himselfe of one woman, and enamours himselfe of another.*

24 *That those persons, who are governed by the holy Spirit, in their serving of God pretend to encrease in the love of God.*

25 *In what sort pious persons are moved to put in execution the Justice of God.*

26 *That the flesh, whilst it is unregenerated flesh, is the enemy of God, and that Regeneration is properly the worke of the holy Spirit.*

27 *That by Mortification a Christian man maintaines himselfe in his resolution, and by reducing of his mind to God, he maintaines himselfe in the certainty of Gods Providence.*

28 *For a man to assure himselfe of his Vocation.*

29 *That to believe with difficulty is a signe of Vocation.*

30 *That God in communicating spirituall things unto us, dealeth as in giving us the fruits of the earth.*

31 *That the livelinesse of affections is more dammageable, then that of the Appetites; and that it is necessary, that both the one, and the other should be mortified.*

32 *In what consisteth the abuse, and in what consisteth the use of Images, and of the holy Scriptures.*

33 *In what manner through the patience, and through the consolation of the Scriptures wee maintaine our selves in hope.*

34 *In what doth consist the benefit which men have obtained from God by Christ.*

35 *Whence it is, that that difficulty comes which pious persons have to continue in that which appertaines to piety, and justification.*

36 *In what the Christian liberty doth consist; how it is knowne; and how it is exercised.*

37 *That they that know God by mens relation, have a false opinion of him, and they that know him by the holy spirit, have a good.*

38 *By a comparison is shewed in what the errour of false Christians doth consist; and what thing that is, which true Christians doe.*

39 *That quickening answereth to mortification, and the glory of the resurrection answereth to quickening.*

40 *Two wills in God, one mediate, and another immediate.*

41 *That God will, that pious persons should know, that all things are to come from him, and that they should pretend to have them all of him.*

42 *In what sort a pious person ought to governe*

himselfe in the state of prosperity, and in inward adversities.

43 *How a pious person may assure himselfe to have obtained piety, and justification by the spirit, and not by humane wisdome.*

44 *In what manner a man shall know what fruit hee hath made in mortification; and what is the cause, that they who apply themselves to piety, are sollicited by affections, and appetites, with which they were never before sollicited.*

45 *Whence the feare of death proceeds in pious persons; and that it is a signe of Predestination for a man to content himselfe that there should be another life.*

46 *That they, who walke through the Christian path without the inward light of the holy spirit, are like unto them that walke in the night without the light of the Sun.*

47 *Four Countersignes to know them by, who pretend piety, and the spirit, not having either the one, or the other.*

48 *That he who prayes, and workes, and understands, doth then pray, worke, and understand as he ought, when he is inspired to pray, to worke, and to understand.*

49 *Whence it proceeds, that humane wisdome will not attribute all things to God; and in what manner they ought to be attributed to him.*

50 *In what the depravation of man doth consist, and in what his reparation doth consist. In what Christian perfection doth consist.*

51 *In what manner God makes himselfe to be felt, and in what manner God makes himselfe to be seene.*

52 *That a Christian ought to put an end to the affection of ambition, which doth consist in growing; and also to that, which doth consist in conserving.*

53 *In what manner the men of the world attending unto honour, are lesse vicious, then attending unto conscience.*

54 *That prayer, and consideration are two bookes, or interpreters, very sure ones to understand holy Scripture: and how a man ought to serve himselfe of them.*

55 *Against curiosity; and how the holy Scriptures ought to be read without curiosity.*

56 *Which is the most certaine, and most secure way to obtaine perfect mortification.*

57 *Whence it comes to passe, that by the knowledge, and sence of the things of God the flesh is mortified.*

58 *Eight differences between them who pretend, and procure to mortify themselves with their proper industry, and them, who are mortified by the holy spirit.*

59 *That in the motives to pray the spirit doth certify a man, that he shall obtaine that which he demands.*

60 *Whence it proceeds, that the superstitious are severe, and the true Christians are mercifull and pitifull.*

61 *In what manner a pious person governes himselfe in those things that befall him.*

62 *That humane wisdome hath no more jurisdiction in the judgement of their works who are Sonnes of God, then in the judgement of the proper works of God.*

63 *That the holy Scripture is like a candle in a darke place, and that the holy spirit is like the Sunne: this shewed by seven conformities.*

64 *In what manner Jesus Christ our Lord will bee followed and imitated.*

65 *How that is to be understood, which* S. Paul *saith, that Christ reigneth, and shall reigne, untill the resurrection of the just be made, when he doth consigne his kingdome to his Eternall Father.*

66 *In what manner the malignant spirit is more Impetuous, then the holy spirit.*

67 *That in the regenerate onely by the holy spirit there being experience of the things of God, there is also certification of them.*

68 *That the desire of knowledge is an imperfection in a man, contrary to the judgement of humane wisdome.*

69 *That a man ought alwaies to acknowledge himselfe incredulous, and defective in faith: and that there is so much faith in a man as there is knowledge of God and Christ.*

70 *In what those three guifts of God, faith, hope, and charity doe consist, and in what their eminency amongst other guifts doth consist: and the eminency of charity amongst the three guifts.*

71 *Upon the most holy prayer of* Our Father.

72 *That man pretending that part of the image of God which did not appertaine unto him, lost that part which did appertaine to him.*

73 *That the Union betweene God and man is made by love: that love growes from knowledge: what a kinde of thing knowledge, love, and Union is.*

74 *That it betides to pious persons in spirituall things, as it befalls in outward things to him, who having beene blind begins to see.*

75 *How it is understood, that God communicates unto us his divine treasures by Christ: how God reignes by Christ, and how Christ is the head of the Church.*

76 *What thing scandall is, and in what manner Christian persons ought to governe themselves in the scandall.*

77 *Two contrarities betweene them that live according to the flesh, and them that live according to the spirit.*

78 *Two griefes, one according to the world, and the other according to God: and two weakenesses, one according to the flesh, and the other according to the spirit.*

79 *How perilous the errours be which men doe pretending piety.*

80 *What Gods intent is demanding of men that which of themselves alone they cannot give him: and why he gives them not at once all that which he will give them.*

81 *Two weaknesses in Christ, and his members, and Two Powers in him and them.*

82 *In what properly consisteth that Agony which Jesus Christ our Lord felt in his Passion, and in his death.*

83 *Five considerations in the resurrection of Christ.*

84 *That only the incorporation in Christ is that which mortifies.*

85 *Foure manners by which a christian knowes God by meanes of Christ.*

86 *To know the inward motions, when they are of the holy, when they are of the malignant spirit, and when of a mans proper spirit.*

87 *That all the creatures were spoyled in mans depravation, and that they shall be restored in mans reparation.*

88 *What the cause may be, that God commanded man that he should not eat of the tree of the knowledge of good and evill.*

89 *Six causes, for which it seemes necessary that the Sonne of God should live in that manner and that forme of life, wherein he did live.*

90 *In what the christian perfection, the duty, and* decorum *doe consist.*

91 *That onely the Sonnes of God have certaine satisfaction in every thing.*

92 *In what manner mortification is the proper countersigne, by which we know our selves the Sonnes of God.*

93 *That that suffering is most christian and*

most acceptable to God, in which he that suffers, findes least of his owne will.

94 *Three sorts of conscience, one by the law naturall, & the other by the written lawes, and the other by the Gospell.*

95 *That men are incapable of the divine generation of the Sonne of God; and of the spirituall regeneration of the Sonnes of God.*

96 *That then a man knowes himselfe a Pilgrim in this world, when because God loves him, the world persecutes him.*

97 *Whether justification be a fruit of piety, and whether piety be a fruit of justification.*

98 *How that is to be understood, that the holy Scripture saith, attributing condemnation sometimes to infidelity, and sometimes to evill works, and salvation sometimes to faith, sometimes to good works.*

99 *Whence it proceeds, that men believe not that all our sinnes were chastized in Christ, or they believe it with difficulty.*

100 *That the fruits, which in Christian persons in the beginning of their incorporation in Christ seem of the spirit, are of the flesh.*

101 *Whence it proceeds, that the impious cannot believe, that the superstitious believe with ease, and that the pious believe with difficulty.*

102 *That christian faith hath necessity to be confirmed with experience; of what kind the experience is, and how it is obtained.*

103 *Against the imagination with which our christian faith is troubled.*

104 *That Baptisme through the faith of the Gospell is efficacious even in children who dye before they come to the age to be able to approve their being baptized.*

105 *Three Principles whence the ignorances arise, with which men erre against God.*

106 *That that which the Scripture calls the knowledge of good and evill the wise men of the world have called, and doe call naturall light, prudence, and humane reason.*

107 *In what manner from a mans not knowing himselfe, nor God, there is caused in him an impossibility in accepting the grace of the Gospell.*

108 *In what manner the evill of Adams disobedience appertaines to us all: And the good of Christs obedience reacheth unto us all.*

109 *The conceit, which as a christian I have at present of Christ, and of them who are the members of Christ.*

110 *That the spirituall guifts are not understood, untill they be possessed.*

EING desired by Mr Vicechancelor Dr Baylie *to peruse this Book, entituled* [The Hundred and ten Considerations of JOHN VALDESSO,] *and to give a censure of it; I cannot but much approve and commend the greatest part of it, as very worthy of the Presse, and a Christians reading. There be some passages obscure, dubious, and offensive, wherein notwithstanding, the Publisher has given me satisfaction, and I doubt not but his Annotations in the Preface together with M.* Herberts *Apologie for the offensive places will doe the like to every unprejudicate and unpartiall Christian Reader.*

THOM. JACKSON
CCC. Pref.

A Copy of a letter written by Mr *George Herbert* to his friend the Translator of this Book.

MY deare and deserving Brother, your Valdesso *I now returne with many thanks, and some notes, in which perhaps you will discover some care, which I forbare not in the midst of my griefes; First for your sake, because I would doe nothing negligently that you commit unto mee; Secondly for the Authors sake, whom I conceive to have been a true servant of God; and to such, and all that is theirs, I owe diligence; Thirdly for the Churches sake, to whom by Printing it I would have you consecrate it. You owe the Church a debt, and God hath put this into your hands (as he sent the fish with mony to S.* Peter,) *to discharge it: happily also with this (as his thoughts are fruitfull) intending the honour of his servant the Author, who being obscured in his own country he would have to flourish in this land of light, and region of the Gospell, among his chosen. It is true, there are some things which I like not in him, as my fragments will*

expresse, when you read them ; neverthelesse I wish you by all meanes to publish it, for these three eminent things observable therein : First, that God in the midst of Popery should open the eyes of one to understand and expresse so clearely, and excellently the intent of the Gospell in the acceptation of Christs righteousnesse (as he sheweth through all his Considerations) a thing strangely buried, and darkned by the Adversaries, and their great stumbling-block. Secondly the great honour and reverence, which he every where beares towards our deare Master and Lord, concluding every Consideration almost with his holy Name, and setting his merit forth so piously, for which I doe so love him, that were there nothing else, I would Print it, that with it the honour of my Lord might be published. Thirdly, the many pious rules of ordering our life, about mortification, and observation of Gods Kingdome within us, and the working thereof, of which he was a very diligent observer. These three things are very eminent in the Author, and overweigh the defects (as I conceive) towards the publishing thereof, &c.

Bemmorton, Sept. 29.

THE HUNDRED & TEN CONSIDERATIONS OF VALDESSO.

Consideration I.

How it is to be understood, that man was created after the Image and Likenesse of God.

MANY times have I deliberated to understand, in what that *Image*, and *Likenes* of God, after which the holy Scripture saith Man was created, doth properly consist; and whilst I have endeavoured to understand by reading, I have not profitted at all: For reading drew me now to one opinion, & by and by to another, untill at last endeavouring to doe it, by *Consideration* it seemed to me to understand, or at least to have begun to understand it. The selfe same God that hath given me that which I have attained, shall (I am assured) give me that, which I yet want.

The *Image*, and *Likenesse* of God, as I understand, consisteth in his proper essence, in as much as he is impassible, and immortall, and as much as he is benigne, mercifull, just, faithfull, and true. With these Qualities, and with these perfections I understand that God created man in earthly Paradise, where, before he became disobedient to God, he was impassible, and immortall, hee was good, mercifull, just, faithfull, and true.

This *Image*, and *likenesse* of God, as I understand, the first man lost for his disobedience to God, and so hee remained passible, mortall; he remained wicked, cruel, impious, unfaithfull, and a lyar.

After that I have understood this by *Consideration*, willing to confront it with the holy Scripture, I finde it doth much, and well agree with that, which *S. Paul* saith *Ephes.* 4, and *Colos.* 3, and by so much the more am confirmed in my *Consideration*.

And passing on farther I understand that this *Image* of God was in the person of Christ, as much as belongs to the soule, before his death; so that he was benigne, mercifull, just, faithfull, and true: And after his resurrection, as much as belongs both to soule and body, in as much as over and above benignity, mercifulnesse, justice, truth, & faithfulnesse, he also doth possesse immortality, and impassibility.

And farther then this I understand, that

they, who being called, and drawne by God unto the grace of the Gospell make the justice of Christ to become their own, & are incorporated in Christ, doe in this present life recover, in part, that part of the *Image* of God, which appertaines to the soul; and in the life everlasting, they recover that part also which appertaines to the body. And by this meanes we shall all come through Christ, to be like unto God, as Christ is; every one in his own degree, Christ as the Head, and we as the Members.

And verily it shall be a marveilous happinesse, to see goodnesse, mercifulnesse, justice, faithfulnesse, and truth in men; and to see them also impassible, & immortall, to see them much like to Christ, and to see them much like to God: and to see, that together with this happinesse of men, the glory of God encreaseth, and the glory of the sonne of God encreaseth; by whose meanes we shall all acknowledge to have obtained our happinesse, acknowledging all of us for our Head the selfe same Jesus Christ our Lord.

Consid. II.

That mans happinesse consisteth in knowing God, and that we cannot know God, except we first know Christ.

MANY men have laboured much, desiring to understand in what a mans happines doth properly consist: and having endeavoured this, as men by humane wisdome, have all of them erred in their imaginations, as they likewise erre almost in all other things, which they endeavour to know by the selfe same meanes.

This matter, which I say, so many have with much labour desired to understand, Jesus Christ our Lord teacheth us in one word, saying, *This is eternall life, that they may know thee, the only true God, and whom thou hast sent Jesus Christ!* As if he should have said, herein consisteth mens happinesse, *That they should know God and Christ.*

But how ever Christ teach it, none understand it, but they that leave to be men, that is, they which leave the image of *Adam*, and take the image of Christ: for these only know Christ, and in Christ, and through Christ they know God.

Men, whilst they remain still men, come indeed to a certain knowledge of God, by the

contemplation of the creatures, but they find not *happinesse* in this knowledge. For in truth *happinesse* doth not consist therein, consisting only in that *knowledge of God*, which they get that leave to be men, and know God, as they are incorporated in Christ, first knowing Christ. And to them, as I understand the reading of holy Scripture, and the contemplation of the creatures, serves to encrease, and augment in them that knowledge of God, in which happinesse, and eternall life are found.

That knowledge of God, which they get, who know him by the creatures, as I understand, is like to that knowledge which an ill Painter gets of a most perfect Painter, by seeing the things which he hath depainted. And that knowledge of God, which they get, who know him by the holy Scriptures, as I understand, is like to that knowledge which an ignorant man, and unlearned gets of a most famous learned man, by reading the things which he hath written. And that knowledge of God, which they get, who know Christ, & are incorporated in Christ, as I understand, is like to that knowledge which I have of the Emperour, by having seen his image, & by having had very particular information of all his usages, by the relation of persons, who are very inward with the Emperour. And they that know God after this manner, as I understand, know God in the reading of holy Scripture, as a learned

man knowes one that is very highly learned, by reading of his works. And the selfe same, as I understand, know God by contemplation of the creatures, as a good painter knowes a most perfect painter, by viewing the things which he hath depainted.

Having understood this, I understand in what the happinesse of man doth consist: and I finde my selfe to bee happy; and I understand much better then I did before, the great obligation that men have to God, and to the Sonne of God our Lord.

Consid. III.

In what the Sonnes of God differ from the Sonnes of Adam.

IN as much as we suffer our selves to be ruled, and governed of God, in so much are we the *sonnes of God:* so saith *S. Paul, They which are led by the spirit of God, they are the sonnes of God.*

And certainly so it is, that he that is the sonne of God suffers himselfe to be ruled, and governed of God; and that he, who suffers himselfe to be ruled, and governed of God, is the sonne of God. And on the contrary, they who rule and govern themselves by *humane wisdome*, they are the *sonnes of Adam:* and the

sonnes of *Adam* rule and govern themselves by humane wisdome, neither knowing, nor feeling any other regiment, or goverment: I understand this regiment, and goverment, as well touching that which belongs to the body, as touching that, which appertaines to the soule.

The sonnes of *Adam* ruling, & governing themselves by their own humane wisdome, have certain Rules, and Medicines to conserve themselves, & to maintain themselves healthfull, and they have others to regain health when they are infirm, having, as they have, Hearbs, and Roots, and many other things, that serve to this effect. But the point lieth, that they know at what time, and season to make use of these things, which is almost impossible.

The selfe same sonnes of Adam have to conserve, and maintain their soules in *Purity and simplicity*, the *Law of God*, and they have the *Doctrine of Christ, & his Apostles*. The point lies, that they know how to understand this Law, and this Doctrine, and that they know how to make use of it; which I hold to bee much more impossible. And in case that both the one, and the other were possible, I should peradventure say, that as if they knew how to make use of the creatures, they should conserve themselves, and maintain themselves healthfull; so likewise if they knew how to make use of the holy Scriptures, they should conserve, and maintain themselves healthfull. But holding

both the one, and the other for impossible, I doe equally hold it impossible, that a sonne of *Adam* should maintain himselfe with bodily health, or with spirituall health.

The *Sonnes of God* as they goe mortifying their humane wisdome, goe equally renouncing the utility of the medicine, with all other things conjoyned, and pertaining thereunto, holding only for Physitian the selfe same God, who is to them a Father, by whom they are immediatly governed, & maintained in corporal health; if not as much as they themselves would, at least as much as is sufficient, and may serve for their spirituall health, which is the principall in them.

God suffereth them to fall into infirmity, but sometimes to mortify them, sometimes to try them, and sometimes that they may know him for their Father, & Lord: And when they are infirme, hee oft-times heales them without using the medicines, which the *sonnes of Adam* use.

These selfe same *sonnes of God* as they goe approaching to God, they goe becomming like unto them of *Samaria*, that said unto the woman, *Not for thy speech:* they also saying unto holy Scripture, *Not for thy speech.* Other law, and other Doctrine have we, that maintaines and conserves us in holinesse, & justice. This is the Spirit of God which abides in us, which rules, and governes us in such manner,

that no need have we of other regiment, nor of other goverment, so long as we shall not sever our selves from our heavenly Father.

And as it is possible that a man may be the *son of God*, and suffer himselfe to be ruled, and governed of God : so is it possible, that a sonne of God should conserve, and maintain himselfe in bodily and spirituall health.

The sonnes of God will make use of the Physitians, & of the physick to conserve the health of the body, as they also make use of the Scripture to conserve the health of their mindes : but they doe it without putting cõfidence either in this, or in that ; for all their trust stands put in God.

They make use likewise, to conserve the health of their bodies, of the observation of times, and places, as they make use of some ceremonies to cõserve the health of their soules. This they doe rather to conforme themselves in the outward with the *sonnes of Adam*, then because they feel themselves needing of such observations : forasmuch as they being govern'd by God alone, observe the will of God, and wholly depend on it.

These truths they understand that prove them, the others finde in them many intricacies. For the naturall man perceives not the things that are of the spirit of God : alwaies he blames them, and condemnes them.

That I may be the better understood, I put

this Example: There are two men would passe a great river by wading; there comes to them one that is experienced in the river, and saith unto them in this manner; If you will passe of your selves alone, you are to enter here-away, & when you are entred, you are to govern your selves thus, and thus: and if so be you will that I should passe you over, come after me, and have no feare.

Of these two men, one confident in his own wisdome, upon that which hath been told him, puts himselfe alone into the water: by him I mean *the sonnes of Adam*. The other having confidence in him, that is experienced in the river, goes after him: by him I understand *the sonnes of God*.

And as I hold for certain, that the presumption, and errour of the *sonnes of Adam*, is much greater folly, then that of him, who when hee might passe the river with a *Guide* and safely, puts himselfe to the hazard to passe it alone: so I hold it for certaine, that the prudence, and discretion of the *Sonnes of God*, that suffer themselves to be ruled, and governed by the spirit of Christ, is much greater then that of that man, that chooseth rather to passe the river with a Guide, then alone.

And it is to be understood, that in as much as wee are *Incorporated in Jesus Christ our Lord, in so much are wee the Sonnes of God.*

Consid. IV.

From whence the revengefull affection proceeds in men: And what effects the long sufferance causeth, wherewith God goes deferring the revenge of those injuries, which men doe unto him.

PUTTING on one part all the offences that from the beginning of the world untill this present day, have been done by men one towards another; and putting on the other part onely those, which one man in one day only doth to God; It seemes to me to behold beyond all comparison a greater Quality and Quantity of these, then of them.

Passing on further, and considering the *Revengefull affections* in men so extreame, that there are very few injured, who being able to revenge themselves doe not take revenge: And considering in God, that hee being able with one beck to anihilate all those that offend him, he doth not anihilate them, but rather tolerates them, and comports, and gives unto them of his good things; I have set my self to examine, whence this *revengefull affection* in men proceeds? And what effects the Patience of God doth worke? And I hold for certaine, that the *revengefull affection* in men proceeds

from the depravation of the first man ; confirming my selfe in this, that if humane nature had not been depraved, men would have been most estranged from all revenge. For the first man being created unto the Image, and likenesse of God, it is a manifest thing he was created with an affection estranged from revenge, as we know it to be in God. This is for that which belongs to men. From the *patience*, with which God suffers the injuries, which are ordinarily done him, I consider, that all these effects proceed worthy (according to my judgement) of great consideration.

The first is, that many of the injurers, and impious, become servants, and pious, which would not come to passe, if they be punished in their injuring.

The second, that if God should suddainly punish the wicked, in a short space all the wicked that are in the world would be consumed ; And there being no wicked, the pious would not have the meanes to exercise their piety, the which is necessary should be exercised, to the intent, that being purified it may shine out to the glory of God.

The third is, that pious men, considering how God is estranged from revenge, and remembring themselves, that that which belongs to them in this present life, is to recover the Image of God, with which the first man was created, they should reduce their

mindes to leave all affection of wrath, and of revenge ; saying, when they are assaulted, these, and other like words, *My intent is to recover the Image, and likenesse of God, with which the first man was created. This was altogether estranged from revenge, for as much as God being able to revenge himselfe doth not revenge himselfe : And therefore it belongs not to me to revenge my selfe, but to doe that which my God doth, to whom I procure to liken my selfe.*

These three effects I finde redound to the gaine of the pious : And I finde other two, which redound to the damage of the impious.

The first of which is, that by how much they live the longer, by so much the more doe they offend, and doe injuries : And in this manner they goe accumulating, and increasing eternall condemnation.

The second is, that with the unquietnesse, and travaile that they suffer in their owne consciences, they begin to feele in this life that which they are to suffer in the other. They desire to dye, supposing to be free from their punishment : And on the other side they would not dye, doubting that it should be augmented unto them. In so much, that through the *patience, wherewith God suffers, and deferres the revenge of the injuries, which men doe unto him,* I finde three profits of the pious, and in the selfesame I finde two damages of the wicked. Whereupon it seemes to me, that even

as the good redounds to the damage of the wicked; so also that which seems evill, redounds to the profit of the pious, that doe hold, and embrace that piety, which is obtained by faith in Jesus Christ our Lord.

I will here adde three things, the *first*, that God commanding me, that I should pardon them that doe me injury, it is the selfe same as to command me, that I should be like unto him, and that I should doe as hee doth. *Secondly*, that the affection of revenge proceeds from a base minde, and that the inclination to pardon proceeds from a generous. *Thirdly*, that a Christian man seeing that he can with greater ease pardon an injury, then revenge it, he knowes that God will have from him that, which is very easie for him to doe, and that which is more convenient for him, and more profitable to him. And by this meanes I know how great the love is which God beares unto men, for whom he hath executed the rigour of his justice in his onely begotten sonne Jesus Christ our Lord.

Consid. V.

The difficulty that is to enter into the kingdome of God; how it is to be entred, and in what it consists.

NATURALLY man trusteth not himselfe of another man, but in that which he cannot doe of himselfe: nor also doth he put confidence in God, except in that, which hee knowes, and sees, that hee is not able to obtaine by meanes of any creature: so great is the impiety of mans minde. And hence it proceeds, that he who hath greater favour of the creatures, doth bring himselfe with greater difficulty to have confidence in God.

That this is true, we may from hence understand, that of infirme people they are onely brought to remit themselves to the will of God, that have not the meanes to pay Physitians, nor physique, and they who although they have meanes, are come to those tearmes, that they have no more hope at all neither in the one, or other of these things.

From whence I consider the perversity of man, and I also consider the goodnesse of God, in as much as he doth help, and favour them, who when they can doe no otherwise, remit themselves to his divine will; and for the rest

he regards not how pious, or how impious we be, but only hath respect to this that he hath promised his help to them, that shall remit themselves to him, and that it belongs to him to maintain his promise.

That this is true, we have the proof every houre, not only in that which we have of sicknesse, but also in all other things, that befall men in this present life.

This selfe same thing which we see by experience in outward things, I hold for certain, that we may also see in inward things, forasmuch as a man is never brought to remit to God his justification, nor his resurrection, nor his eternall life, untill he see, and know, that this cannot be obtained by meanes of the creatures.

Now considering that as well for outward, as for the inward things the rich man hath the meanes, according to his own opinion, to bee able to serve himselfe of the creatures, without remitting himselfe to the will of God, that he should doe with him according as it seemes to him, I know the cause why Christ saith, that *a rich man enters with difficulty into the kingdome of Heaven*, that is, comes to remit himselfe unto the will of God, and to suffer himselfe to be ruled, and governed by God, renoūcing the regiment, and goverment of humane wisdome, and renouncing the favour of the creatures.

Whereupon I gather, that he whom God

will set in his kingdome, whether he be rich, or whether he be poor first he opens his eyes, that he may see his own impossibility, and the impossibility that all creatures have to bee able to give him that which he pretends, & would have.

And I consider, that the difference, that is betweene the Pious, and the wicked, when they recommend themselves to God, consisteth in this, that the wicked remits himselfe to God, because he can doe no otherwise, & the Pious remits himselfe to God, even when he might help and serve himselfe of the creatures, and this, as well in the outward things, as also in the inward. And I suppose that a man may come to know, when he trusteth in God for inward things, by that which he shall finde in himselfe touching his trusting in God for xternall things.

They which are in the *kingdome of God* after this manner, which I have spoken of, are the *poore in spirit*, which Christ commends. And such a one did *David* feel himselfe, when he called himselfe *poore*, and a *beggar*, And they, as I understand, have in part obtained that which is demanded, when we say, *Thy Kingdome come.*

And considering the felicity that doth consist in the being, and persevering in this kingdome, I understand the cause, why Saint *John* began his preaching from this kingdome, and the

cause, why *Christ* began from the self same, and the cause why he sent his *Apostles* for the selfsame effect.

Whence I gather, that the beginning, the middle, and end of Christian preaching ought to be to preach the *kingdome of God*, and to enforce men that they should enter thereinto, renouncing the kingdome of the world, & all that appertaines thereunto.

The men that are as it were native in this kingdome, I consider, that they are planted in God, as a Tree is planted in the earth : And as the tree maintaines it selfe, and produceth Flowres, and Fruits by the vertue which the earth communicates unto it ; So he also, that stands in the kingdome of God, maintaines himselfe, and produceth flowres, & fruits by the spirit of God, which governeth, & ruleth him. And he that is such, is the sonne of God, is just, and shall arrive glorious, and have everlasting life. For he is conformable to Jesus Christ the sonne of God. And he that is such a one, doth (as it were for vantage) enjoy of the things of this present life litle, or much, according as it appertaines to the glory of God.

Between that which they, that are without this kingdome of God, know, and understand of it, by that which they read, and by that which they heare ; and that which they, who are in it understand, and know of this

selfe-same kingdome, by that which they feel, and that which they prove in themselves, I know a much greater difference, then between that which they know, & understãd of the regiment, and goverment of a most perfect King, by that which they read, & by that which they heare, being themselves out of the same ; and that which they know, and understand of the selfe-same regiment, and goverment, by that which they see and prove, being themselves under the same.

I will adde this, which in my judgement is to the purpose, that according as the qualities of the hearbs that are in the selfe same medow, are different, so they doe diversly participate of the vertue of the earth, some more, some lesse, and some in one manner, and some in another : Even so, as the constitutions of them, who are in the kingdome of God, are different, so doth God diversly communicate unto them of his spirit, to him more, to him lesse, to him after one manner, and to him after another ; and all are in the same kingdome, & all participate of the selfe same spirit, even as all the hearbs in the same medow doe all participate of the selfe same vertue of the earth. And as the hearbs, if they had sense, would affirme, that what hath been said of them, is true ; so also they that appertain to the kingdome of God, because they have the spirit, doe affirme that which is said of them, to be true, acknowledging it

altogether from the favour of God, by Jesus Christ our Lord.

Consid. VI.

Two depravations of Man, the one Naturall, the other Acquisite.

N every man not quickned by the holy spirit, I consider *Two Depravations*, one Naturall, the other Acquisite. The *Naturall* I understand to be in that, *Not the child of a Day*, and in that, *I was conceived in iniquities*, and in that of S. *Paul*, *We were by nature the children of wrath:* and likewise in all those places of holy Scripture, in which this humane nature of ours is condemned. The *acquisite* I understand in that, *All flesh had corrupted his waies*, and in that of S. *Pauls*, *I was alive once without the Law*, and generally in all those places of Scripture, where the malignity of our flesh is spoken of. From the Naturall proceeds the acquisite, and by the acquisite the naturall is inflamed.

Of these two Depravations I understand that the naturall cannot be repaired, but by grace, and I understand, that they only are free from it, who enter into the kingdome of God by faith, and come to be the sonnes of God by the holy spirit, which abideth in them; In

such sort, that in them, who knowing Christ by Revelation, & accepting the covenant, which he made between God, & man, believe, and because they believe, are baptized; The naturall depravation is repaired, and they remain onely with that, which is acquisite, from which they goe on freeing themselves by litle and litle, the spirit of God helping them therein. And whilst they goe freeing thẽselves of it, that which they offend, is not put to their accompt of sin, because they be incorporated in Christ Jesus, and therefore S. *Paul* saith, *Nothing comes to them to condemnation.*

The Depravation acquisite with the inflãmation of the Naturall, I understand, that as it was got by habit, so it may be lost by habit: and to this serve, as I understand, the Laws, and Precepts, which humane wisdome hath found out; in such manner, that a man may of himselfe free him selfe from the acquisite depravation, and from the inflãmation of the Naturall, as wee read, that many did free themselves; but he shall never be able to free himselfe by himself from the naturall depravation. For from this, as I have said, The grace of our Lord Jesus Christ doth free us.

Consid. VII.

That God will, that we should remit unto him the execution of all our desires.

IN effect it is true, that we understand many things by experience, which wee should not understand by knowledge. I having oftentimes determined to doe many things, the one more pious, more holy, and more Christian then another, and having seen, that as it were alwaies my determinations sorted out contrary to that which I determined, and there having some pious, holy, and Christian things come from me without thinking thereon, and without any deliberation of mine preceding, I stood as it were confounded in my selfe, not understanding in what this secret did consist.

I did not wonder, that in things, which I deliberated as a man, the contrary should come to passe of that which I would; but I did wonder, that in the things which I deliberated as a Christian, the same should befall me. And finding my selfe in this confusion, it came to passe that I read that deliberation of *S. Peter, Though I should dye with thee.* And considering that although the deliberation was pious, holy, and Christian, the contrary of that which he deliberated, befell himselfe, I

understand, that the reason, why my Deliberations came out contrary to me, was because I did deliberate without consideration of the impossibility that is in mee to put in effect that which I did deliberate.

And over, and above I understood, that although God chastised my inconsideratnes, not suffering that to come to passe, which I intended, yet on the other side he satisfied my affections, suffering that to come to passe, which I did not procure, nor hope, nor pretend unto, whence I have gathered, *That the will of God is, that I should depend on him in such manner, that I should deliberate, or propound nothing, without holding him before mine eyes, shewing unto him my good will, and remitting the execution of the same to him. And that as well in things, which apper taine to the outward, and corporall living, as in those things, that appertain to the inward, and spirituall living.*

This will of God doth so much restrain, that although I know, that this which I have said, is that, which he would have from me, I dare not determine, saying, I will do it accordingly; for I know that impossibility of mine: and not daring to deliberate, I dare desire to conform my selfe alwaies with this will of God, and to remit to God the *Execution* of the same, and I assure my self, that God for his mercy shall favour mee in this good designe of mine. And I understand, that in this

manner I ought to govern my selfe in all things.

There will come to mee a new desire to have confidence in God in all things, I will remit my selfe to him, that he should put this designe of mine in this manner. I desire to govern my selfe in Charity, in Hope, in Mortifications, & simplicity in all other things, which may make me like unto Christ, & like unto God, and in all those things that may redound to the corporall and spirituall profit of my neighbours, in such manner, as the *desire* stand alive, and entire in me, and the *execution* of it remaines remitted unto the goodnesse of God.

In this selfe same manner I pray every Christian person to govern himselfe, or, to speak better, to suffer himselfe to be governed of God; certifying him that God will not only fulfill his desires, but content him with many other things, which though he neither thinks on them, hopes for them, nor desires them, shall be effected by him to the glory of God, & to his own edificatiõ, & his neighbours: This God shall doe through Jesus Christ our Lord.

For confirmation of these things, which have beene said, I consider that a man *naturally determines onely of those things, which he supposeth to be in his own power to doe, or not to doe;* In as much as no man determines to cause that it should raine, or be faire weather. Whence I

gather, that our Determinations shall never want of arrogancy, and presumption, if we shall think that to be in our power, which is no more in our power, then to cause Rain, or to make faire weather. Wherfore we ought not to determine, but to *desire and to remit to God the execution of that which we desire.*

Together with this I consider to the selfe same purpose, that in our Christian Determinations we ought alwaies to consider, whether that which we determine be acceptable to God or no : For it is a signe of great ignorance to determine to doe a thing for the honour of God, which thing we are not certain is acceptable to God. And so I resolve in my selfe in this matter, that our Deliberations shall then be good, and discreet, when they shall be conformable to that which God would have from us, and conformable to our possibility; for as much as it is a foolish thing to promise another that, which is not in the power of him that promiseth to put in execution. And this being true, it is well said, that the *Deliberation consisteth in desiring, and remitting to God the execution of our desires*, holding for certain, that he will favour us in them for Jesus Christ our Lord.

Consid. VIII.

The Covenants which Jesus Christ our Lord made between God, and Man.

ALL men in acknowledgement of that being which we have from God, are borne with obligation to love God, to depend upon him, and to suffer our selves to be ruled, and governed by him. This *obligation* being hindred by our depravation, and evill inclination, draws to that, which is altogether contrary. This *obligation* we may call the *law of nature*; and we may say, that to discover this obligation of ours, and this depravation, the law came, which God by meanes of *Moses* gave unto the people of the *Hebrews*. This evill inclination is so powerfull in the mindes of men, that however much they labour, they never come to satisfy entirely to their obligation.

God knowing this, sent his only begotten Sonne into the world, being made man, and was pleased, that in him should bee executed his justice for that which all men had failed, and were to faile, touching the obligation with which we are borne. In such manner, that this is the *covenant* between God, and man, *That they should believe, and hold, that that justice,*

which was executed upon Christ the Sonne of God, doth free, and make them exempt from the chastisement, which they should deserve for that wherein they faile, in regard of the obligation with which they are borne; and that God makes them just, holds them for adopted Sonnes, and as such ruleth, and governeth them, in this present life, and afterwards raiseth them up, and shall give them eternall life.

Humane wisdome is not capable to admit this *covenant*. First, because seeing Christ a man as others are, it cannot be brought to understand, that he is the Sonne of God. Afterward, because it sees not in what to found the truth of this covenant, to believe it, and hold it for certaine, and to rely upon it. For hereunto is necessary a proper, and particular Revelation from God, which must throw down to the ground all the discourses of humane wisdom ; in such manner, that holding it for certain & firm, that Christ is the Son of God, and that the justice which was executed in him, doth make us exempt from that wherein we faile, touching our *obligation*, we doe oblige God to justify us, according to the *covenant*, which hee hath made with us. And being justified wee are incorporated in Christ, and planted in him in such manner, that as an hearbe is sustained by vertue of the earth where it growes, or is planted ; so we are sustained by the vertue of Christ in whom

we are planted, because we persevere in the *covenant.*

From this *covenant* two other *covenants* depend ; the one is, that *we believe, that Christ rose glorious, and that this faith doth incorporate us in the resurrection of Christ, to the intent, that we should rise, as he arose, and that God should doe unto us that which he did unto Christ.* Humane wisdome findes not wherein to found the resurrection, it believes it not ; but the man that hath accepted the *first covenant,* doth easily accept this *second.* The other *covenant* is, *that we believe, that Christ liveth an everlasting life in a soveraigne degree with God, and that this faith is to give to us eternall life, and that by this faith God should doe with us that, which he did, and doth with Christ.*

Humane wisdome findes not wherein to founde the hope of this eternall life : but the man, who hath by revelation accepted the *first covenant,* and by the first hath accepted the *second,* doth easily accept this *third,* in such manner, that we being certified, that Christ is the sonne of God, we doe by faith accept the *covenant of justification,* which doth incorporate us into the death of Christ ; and we doe accept the *covenant of the resurrection of Christ,* which doth incorporate us into the resurrection ; and we doe accept the *covenant of eternall life,* which doth incorporate us into that eternall life, which Christ liveth. Wee believe foure things,

and God doth foure things with us. We believe, *that Christ is the sonne of God, That he dyed, That he rose, And that he lives.* And God makes us his sonnes, he justifieth us, he raiseth us up, and he gives us eternall life.

Of the two first we have enjoyment in this present life, and these make us, that we love God, that wee depend upon him, according to the obligation wherewith we were borne, having overcome great part of our evill inclination.

Of the other two wee shall have enjoyment in that other life; and experimenting in this life. In these two first things, the truth, that is *in the covenant*, which Christ made between God, and us, we certifie our selves of the truth, which is in the two second; which we shall experiment, when it shall please the divine Majesty: In the mean space let us attend to stand, and persevere in the *covenant*, and *covenants*, which Jesus Christ our Lord hath made with us.

Consid. IX.

An excellent priviledge of piety.

LL the good works whereunto we apply our selves in this present life, doe appertaine either to *the being* a man, or to the being *godly*.

The being of a man which we have, draweth

us to have compassion one towards the other, to helpe one another, and that, in all those things that appertain to the commodities of this life.

Piety drawes us to have confidence in God, to love him, to depend upon him; it drawes us to have confidence in Christ, to love him, and to preach him; it drawes us to mortification of the affections, and appetites, that are after the flesh, and it drawes us to the despising of all that which the world doth prize, as honours, states, & riches. There will be a person altogether estranged from *piety*, who will not onely exercise himselfe in all those things, to which the being of a man which he hath, doth draw him, but also in those things, that are proper to *piety*, enforcing himselfe also to doe those things, and hee shall doe some of them: And there will be another altogether pious, who shall not only exercise himselfe in those things, which are properly belonging to piety, but also in those things, which are proper to that being of a man, which he hath applying himselfe unto them, when they offer themselves unto him. And as the stranger to piety exercising himselfe in those things, which are properly of piety, doth not exercise himselfe in piety, but in the being of a man, which he hath; (for his principall intent is his own proper interest, which is proper to the being of a man,) so on the other side, the person, that

is altogether pious, exercising himselfe in those things, which are proper to that being of a man, which hee hath, exerciseth himselfe in piety, because his principall intent is the glory of God, which is proper to piety. And it will come to passe, that one estranged from piety, shall preach Christ, and shall not exercise himselfe in piety, because his principall intent will be his proper glory, and his proper interest: and on the contrary it will come to passe, that a pious person will doe good to one that is without piety, and he shall be exercised in piety, because his principall intent is the glory of God: And although he was not moved to that thing with Christian charity, but with humane mercifulnesse, neverthelesse he exercised himselfe in piety.

Whereupon I gather, that the greatest of all others are those *priviledges*, which they enjoy which have piety, which is obtained by the holy spirit, which is communicated to the faithfull by Jesus Christ our Lord.

I will adde this, that as he, who is estranged from piety, is as it were deprived of the knowledge of the difference of works, which is here set down; so also is he deprived of the knowledge, that he doth never exercise himselfe in piety. And that he, who is pious, doth excellently well understand, when hee exerciseth himselfe in those things, which are proper to a man, and when he exerciseth himselfe in those

things, which are properly of piety, and this only bethinking himselfe a litle, or to say better, not suffering at any time his mind to wander carelesly. In effect it is true, that these *priviledges of piety* are Books, which *Esay* saith, *God hath prepared for them that love him*, that is, for them, that should come to know, and to love him, being justified by faith in Jesus Christ our Lord.

Consid. X.

In what regard the estate of the Christian person, that believes with difficulty, is better, then of that Person which believes with ease.

MONGST them, which have the name of Christians, I doe consider two sorts of men ; the one, *extremely facile* to believe in matters of Religion all that is told them ; and the other *extremely hard*. And as I understand it, the *facility* of the one growes from superstition, and from litle consideration ; and the *difficulty* of the other in believing, growes from too much consideration.

The first on no cause call humane wisdome into counsell ; and the second call it in all things : and so with difficulty they are brought to believe that, which humane wisdome doth not approve.

The first, amongst some true things which they believe, believe many false, and it comes to passe, that they give much more credit to the many false, then to the few true : The second doe not believe the false, & doubt of the true.

Considering farther, I finde that the first by the spirit of God, when it is communicated unto them, are certified of those true things, which they believe, by which certification they goe by litle, and litle, [freeing themselves] from deceipt in false things, and so they goe leaving them.

Moreover I finde, that the second, by the selfesame spirit of God, when it is communicated unto them, are certified in the true things, by which certification they fortify themselves in believing the true things, and in not believing the false things, in such manner, that the holy spirit entring into two persons, one very *easie to believe*, and the other *very difficult*, it puts them in that estate, that the one combates with his own selfe, labouring to drive out of his minde those falsities, which with much *facility* he had been perswaded, and the other combates with himselfe, labouring to certifie himself in those true things, which he hath not been able to believe by the relation of men. Both these persons labour, but I hold for better the estate of the person, that is hard to believe, then of him, that is easie, and that for three causes principally.

The *first*, because it is more easie to believe the truth, whereunto the holy spirit helps, and many other things help, then to unbelieve a lye, which superstition, & many other things hinder from.

The *second*, because the person, who is easie to believe, may with ease be deceaved ; and he that is hard, suffers himselfe hardly to be deceived.

And the *third*, because the person, that is easie to believe, resteth many daies in errour, as they rested in the Primitive Church, that were converted from Judaisme to Christian Religion : And he that is hard, remaines free from all false opinion, in as much as he only believes that which the holy spirit teacheth him.

Whereupon I resolve my self, that without any comparison that estate is better, in which the spirit of God sets the person *hard to believe*, when it begins to instruct him, then that, in which it sets that person, who is *easie to believe*.

Together with this, I resolve my selfe in this, that that which is believed without the instruction of the spirit of God, alwaies consisteth more in opinion, then in faith, and is alwaies mingled with false, and faigned things.

Whereupon it may be understood, that when a person equally gives credit to all things that are said unto him, he is without the spirit of

God, he believes by relation, humane perswasion, and by opinion, and not by revelation, nor inspiration.

And it being true, that the blessednesse of a Christian man doth not consist in believing, but in believing by revelation, and not by relation, it is concluded, that it is not Christian faith that which is by relation, but onely that which is by revelation is the Christian, and that which makes us blessed, and that which brings with it Charity, and Hope, and that which purifies the heart, and is that, which in every thing is pleasing unto God : Of this selfe same, God make us rich by Jesus Christ our Lord !

Consid. XI.

In what manner Gods being just doth redound to the profit of them, that by Revelation believe in Christ.

ALL the perfections, which the holy Scripture attributeth to God, seem even according to humane wisdome to redound to the benefit of man, except it bee one, which seemes to redound to his dammage : for as much as it is beneficiall to a man, that God should be omnipotent, liberall, wise, faithfull, benigne, mercifull, and pittifull ; but it seemes not, that it is beneficiall

to him, that he should be *just*. For God being *just*, and man unjust, he findes not how to be able to save himselfe in Gods judgement.

The goodnesse of God is so great, that being willing, that this perfection of his, which seemes to us to redound to the dammage of man, should no lesse redound to his benefit, then all the other; he did determine to execute upon his own proper Sonne all the rigour of that *Justice*, which he ought to have executed against all men, for all their impieties and sinnes, to the intent, that men holding this truth for certain, that God hath executed the rigour of his *Justice* on his own proper Sonne, may know, that it is as beneficiall to them, that God is *Just*, as that he is mercifull; it being certain, that administring *Justice* he cannot fayle to save them, they having accepted for their own, that *Justice*, which was executed on Gods own Son.

Whereby I understand and certifie my selfe, that God revealed unto the Saints of the Old Testament, how that his justice ought to be executed upon his own proper son Jesus Christ our Lord, and therefore they might certainly hold, that it was no lesse favourable for them, that God should be *Just*, then merciful, together with all the other perfections, that are attributed unto God.

Furthermore I understand, that those men, which are not certifi'd by revelation, that God

hath executed on Christ the rigor of his *Justice*, as we have said, doe alwaies feare the judgement of God, and it is grievous unto thẽ, that *Justice* is in God ; for they doe not finde how to bee able to satisfie it.

From this feare superstitions grow, scruples grow, and ceremonies grow : From all which we are free, that are come by revelation to the knowledge of Christ, being certain that God being just, he will not twise punish.

Let us believe the Gospell, which doth certifie us, that we were punished in Christ ; and in this let us assure our selves, knowing that God is *Just*, and that wee have been already punished on the Crosse, In Jesus Christ our Lord.

Considᵉ. XII.

In what manner the Reason of our inward man serves us to that, which the Eyes of our outward Man.

HAVING often said, that to stand, and persevere in the kingdome of God, it is needfull for a man to mortifie in all things, and altogether his reason, and his humane prudence ; it is doubted, this being true, to what purpose God put *Reason* in a man, since hee will not have him to serve himselfe thereof, whilst he abides in his

kingdome. To this it seemes to me, that I may answer resolutely, that God put *reason* in the *inner Man*, to that end for which he put the *Eyes in the outward Man*. For as much as the *outward eyes* are able to see the Sun, not of themselves, but with the selfe same Sun, and likewise all those things, which the Sun discovereth : so the *reason*, which is in the *inward Man*, is able to know God, not of it selfe, but with the selfe same God, & likewise all those things, which God manifesteth.

The first man priding himselfe of his *reason*, would know God without God, as if one would see the Sunne without the Sun ; and he deprived himselfe of the knowledge of God, and was left to the goverment of his own reason. And he, and all they, that have imitated him, procuring to know God with their own *reason*, onely by meanes of the Scriptures, and of the Creatures, are moreover more rash then they, who being unwilling to see the Sun with the Sun, should endeavour to see it with the light of Candles.

Now this being true, we may understand, that God hath put *reason* in man, to the end, that with it hee might know God, but with God, and not by his own discourses.

It is meet, that God should require of man, that hee mortifie his own *reason*, in as much as it presumes to know God, and the things of God by it selfe alone, without the spirit of

God, if so be he desire to know God, and to abide in the kingdome of God in such manner as hee ought.

Of this Mortification wee have already at other times spoken, and said, that it is that, which Jesus Christ our Lord discovereth unto us.

Consid. XIII.

A comparison which sheweth in what the benefit, which the generation of mankinde hath received from God by Jesus Christ, doth consist.

CERTAIN great Kings Vassals rebelled against him : for their rebellion he condemned them to death, deprived them of their goods, drove them out of his kingdome ; being condemned, deprived, and driven out, they set themselves to serve other Kings, strangers, and enemies to their naturall King.

Things standing thus for some space of time, the king that was benigne toward his vassalls, desiring to reduce unto his kingdome those that went wandring, and banished, first of all he executed the rigour of his justice upon one sonne of his, and afterward he sent to make publike proclamation throughout the whole world, in the which he declared, that his justice

was already satisfied, and that he generally pardoned all those that had rebelled against him, exhorting them to return unto his Kingdome, and promising unto them entire restitution of that which they had lost.

They which were culpable in the rebellion heard this Proclamation, of which some pretending that they had not run thereinto would not accept the pardon, it seeming unto them, that accepting it they should make thẽselves to have been Rebels: Others, although they knew themselves Rebells, would not give credit to the Proclamation, it seeming to them too strange a thing, that the King should pardon them, because his Son had been obedient to him. Likewise some others, although they knew themselves Rebels, although they held the Proclamation for certain, although they took copies of it, & they them selves published it, notwithstanding all this, they dared not to return unto the kingdome, but rather by all waies, and meanes possible to them they bestirred themselves to obtain pardon of the King with services, gifts and presents; by no meanes willing to enjoy the Kings liberality, or the obedience of the Kings Son. And so not comming to the kingdome, their estates were not restored unto them, and so neither these, nor those other enjoyed the generall pardon, in such sort, that as much as belonged to them, it was no more, then if it had never

been made. There were some others, who knowing themselves Rebels, and giving entire credit to the Proclamation, having confidence in the Kings word, accepted the pardon general, and came unto the kingdome, submitting themselves in all things, and altogether unto the regiment of their own King. And although at the beginning they doubted somewhat of the pardon, and so much the more, as they saw that their estates were not presently restored unto them, notwithstanding persevering not to depart from the kingdome, and seeing that the King used them well, and that by litle and litle, he went on restoring unto them that which they had lost by their rebellion, they likewise went on certifying themselves to have obtained the pardon, and found themselves most contented in having come to serve their own King, and to abide under his regiment, and goverment.

And because they had proved the evill of rebellion, & of banishment, they did deprive, and dispoile themselves of all friendship, and of all intelligences with men, and of all their own proper designes, which according to their opinions might make them another time Rebels. In this they emploied, & in this they exercised themselves; whereupon by litle and litle they gained so much credit with the King, that not only he restored unto them all that, which they had lost by their rebellion, but he made

them many great gifts, and he used them in that manner, as if so be they had never been Rebels.

This is the *Comparison:* and although it bee of it selfe cleare, I will not cease to declare a litle better, and say; that the first man being in the kingdome of God, being created to the *Image* & *likenesse* of God, rebelled against God, for which rebellion he was deprived of this *Image* and *likenesse* of God, he was driven out of the kingdome of God, and he was condemned unto death; and in this banishment all mankinde as it were abode, serving the Divell a long while.

God willing of his infinite mercy to remedy this evill, first of all executed the rigour of his justice upon his own proper Son Jesus Christ our Lord; and afterward sent to preach throughout all the world, how that now his justice was satisfied, and how that he had now pardoned all them that were rebels, and that they might at their pleasures return unto the kingdome, out of which they were driven, and that he would restore unto them his own Image, and likenesse, which they had lost. This Proclamation hath been heard throughout the whole world. And of mankinde some holding themselves Saints, and just, have imagined, that the pardon belongs not to them, it seeming to them, that where there is no errour, there needs no pardon; and so they

have let it passe. Others, although they hold themselves for rebels, yet trust not to the pardon, it seeming to them a thing too too strange, that God should pardon them, and receive them into his kingdome, and restore unto them that, which they had lost by rebellion, for anothers justice, and obedience.

There are others, who albeit they know themselves Rebels, and although they hold the pardon for certain, & imbrace the Gospell, and read it, and preach it, yet for all this they cannot bring themselves to enter into the kingdome of God, because they have more confidence in thẽselves, then in God, and so they will rather stay under the goverment of their humane prudence, then come unto the kingdome of God. These think they ought to gaine the pardon of their rebellion with their industry, and diligence, and with their merits. And because as well they, as those others, come not to the kingdome of God, they feel not the benefit thereof, nor enjoy the liberality of God, nor the obedience of Christ. And unto this estate they are brought through their own arrogancy, and presumption, and so by this meanes continue alwaies in their rebellion. There are others, who know themselves rebels to God, and doe give entire faith, and credit unto the pardon generall, which is preached unto them on Gods behalfe in the Gospell, and so instantly without farther bethinking, accepting

the pardon, they come unto the kingdome of God, renouncing the kingdome of the world, and the goverment of humane prudence. And albeit these at first may seem to make some kind of doubt, doubt of the pardon, doubt of the goverment, and regiment of God, yet in as much as they depart not from the kingdome, they goe on certifying themselves both in the one, and the other of these matters, & so much the more, as they feel, that God proceeds in restoring unto them that image and likenesse of God, which the first man lost by his rebellion, with all those other privileges, which were lost by the same rebellion.

And because the principall punishment of the rebellion was death, albeit he doe not deliver them from temporall death, for they die, as wel as others, yet he delivers them from eternall death, promising them the resurrection, and giving them a signall thereof by the inward vivification, and by the resurrection of Christ.

And these men live in the height of cheerfulnesse, attending only to mortifie their wisdome, and their humane reason, and all those other things, that led them to their fore-passed rebellion, and which might lead them on to the like. In this they abide, in this they persevere, and so they goe getting so much favour of God, that hee doth not only cause them to feel the pardon, and that happinesse which is to be in his kingdome, and to

possesse the image of God in it ; but he doth many other graces, and favours unto them, accepting them for his Sons.

This kingdome begins in this present life, and is continued in that which is to come. And all this felicity those persons doe acknowledge from the liberality of God, from the obedience of his only begotten Son Jesus Christ our Lord.

Consid. XIIII.

Amongst the things which Christian Piety obligeth us to believe, what that is which is believed with greatest difficulty.

AVING set my selfe sometimes to consider, with how great difficulty mans minde is brought to believe, as it ought, the things of Christian piety, when it sets it selfe to view, and review them, I am come to examine amongst all these, what that is, in which there is greatest difficulty found. And I am resolved, that it is the *Pardon Generall*, by the justice of God, which was executed on Christ.

I am come to this resolution by considering, that all men being friends to their own interesses, doe easily believe those things, in which they loose nothing by believing them, and with difficulty doe they believe those things,

which being believed might redound any way to their dammage.

In as much therefore as it being true, that amongst all those things, which are believed in *Christian piety*, onely this *Generall pardon*, as it is said, might redound unto the dammage of him that believeth it, in case it should not be true, it seemeth to me, that my resolution is good.

Holding, that amongst the things which are believed, this is that which is believed with greatest difficulty, I might fortifie this my resolution with many reasons: But this seems to be so sufficient, that I will content my selfe therewith, fortifying it with that, which is seen by experience, that even he also, who gives credence to the Proclamation, which is published through the world concerning the *Pardon generall*, shews that he doth believe that dispoyling himselfe of all outward justification, and boldly entring into the kingdome of God, in which God equally provides for his, both of things that appertain to the body and the soule; neverthelesse hee findes much repugnancy in his minde, when he will reduce it to those termes, that he should totally hope from God the sustentation of the body, and that of the soule; in as much as he alwaies goes thinking, and saying in himselfe—And if it should not be true, that God would provide things necessary for my sustentation without mine own sollicitousnesse, what shall become of me?

And if it be not true, that God hath executed upon Christ the rigour of his justice, and that by his order the Proclamation of *Pardon generall* be published through the world, I shall remain miserably abused. And it is certain, that so much more any person makes these discourses, by how much it seemes to him, that he might of himself provide both for the one, and other thing.

Passing on further, and willing to examine whether with greater difficulty a man brings himselfe to hope from God either the sustentation of his body, or that of his minde, I suppose it is the sustentation of the body. This I suppose to be so, in regard that a man brings himselfe with lesse difficulty to expect from God that which he certainly knowes he cannot be able to obtain of himselfe : It being therefore true, that a man doth more distrust of himselfe touching his justification, then his sustentation, it is concluded, that there is greater difficulty to bring a mans selfe to hope for his corporall, then his spirituall sustentation.

Having gone thus far with my consideration, I well understand what the cause is, that the rich man enters with difficulty into the kingdome of God. And willing to perswade my minde, that it should bring it selfe to depend on God, as well in corporall, as in spirituall things, I bring to remembrance, how Christ doth promise them for vantage to them, who

seek the kingdome of God. And I suppose, that finding all that which Christ promiseth in things pertaining to the soule, to be true, I have no cause to doubt, that I should not finde him true likewise in those things, which appertain to the body.

When this doth not suffice me, I think in this manner; Since that I am justified in having accepted, and believed the Proclamation of the *Pardon generall*, and since that I am entered into the kingdome of God, from which the first man was driven by rebellion, and that I goe on recovering the priviledges which the first man lost by his rebellion, ought I to doubt, that God without my sollicitousnesse will not provide for me in outward things, since it is true, that the first man, as long as he remained in the kingdome of God, was provided of them without his own sollicitousnesse? And that this is true, I know from hence, that amongst those other punishmẽts, with which God chastned his rebellion, this was one, *In the sweat of thy browes shalt thou eat thy bread!*

From all these Considerations I gather, that it becomes me to attend with my minde to depend on God, as well in the sustentation of the body, as in that of the mind. And so much more in the sustentation of the body, now I have accepted, and believed the Proclamation of the *Pardon generall*, and am entred into the kingdome of God, as I know that it is

true, that with greater difficultie a man brings himselfe to trust in this matter, then in that other.

Together with this I gather, that I shall then bee entirely a citisen of the kingdome of God, when I shall depend altogether on God, being a lively, and true member of the son of God Jesus Christ our Lord.

Consid. XV.

How Christian persons ought to governe themselves in their tribulations, afflictions, and troubles.

BECAUSE humane wisdome, as we have otherwhere said, thinks that it is humility not to have confidence in God, and that it is pride to have confidence in him, it is necessary that a Christian person should alwaies stand upon his guard touching this point, in such manner, that he come not to be couzened with the white for the black, nor the black for the white.

When a pious person findes himselfe in some great trouble, & distresse, he is sollicited by the Divell through the meanes of humane wisdome perswading him, that it is amisse to believe, that God shall deliver him from that distresse, and trouble, in which he finds himselfe, and that that which appertaines to him, is only to bring his minde to content himselfe of that, which God will doe concerning him.

This perswasion seemes pious, and holy, but being examined with a Christian spirit, a man may know in it a certain spice of desperation, and diffidence, which consisteth in that first part, where it is said, that it is amisse to have confidence in God. And although the second part with the desire of reducing the minde to submit it selfe to God be good, yet it is marred by the first.

Now to the intent that the second may be good, the Christian spirit makes the first good, perswading every pious person, when it sees him in distresse, and trouble, that God hath promised, that hee will make account of them, that make account of him, and that he will not suffer them to be evill entreated of worldly persons, nay rather he will have great care of them, and will help thẽ, and will defend them.

Thou makest account of God, hold then for certain, & firme, that God makes accompt of thee, and that by and by he will draw thee from this distresse, and trouble, in which thou findest thy selfe, in such sort, as the wicked, who seek thy harm, shall have no cause to rejoyce of thy harme.

Speaking to him these words, it reduceth to his memory all the promises, that God in holy Scripture makes, pertaining hereunto. And when the pious person that is in tribulation, is made capable of this truth, and stands firme, and constant in this hope, it perswades him to

reduce his minde to content himselfe of that, which God will doe with him in that tribulation. And in such case this conformity with the will of God is pious, and holy, because it is founded upon confidence, which is a pious and holy foundation.

To this humane wisdome opposeth it selfe, and saies, *Thou having seen that God permits, that his should be persecuted, afflicted, and evill entreated, in what canst thou found thy confidence, that he will free thee from this affliction, and trouble? In what I say, O Christian, canst thou found this confidence?*

To this the Christian spirit replies, It is true, that God permits all that you say to befall them which are his, but when it is for the cause of the Gospell, for the manifestation of his own glory, for the illustration of his own name, and not for the malignity, and appetite of the men of this world, God well consents that his Saints shall be evill entreated, when they are evill entreated, because they be Saints. For from hence redound all that which we have spoken of. But he doth not now consent, when they are evill entreated as men for the things of the world. For he hath promised altogether the contrary.

David glories, *not to have seen in all his life any just man forsaken of God:* And in this very selfe same may all just men boast themselves: for albeit God permits, that they should suffer, when they suffer, because they bee Saints, & just

men, he doth not consent, that they should suffer for those things, which indifferently befall to men in this present life.

From all this which is spoken, it may be gathered, that a Christian person, when he is evill entreated for his piety, and justice, rejoycing that in it, and by it the name of God is illustrated, he ought to remit himselfe wholly, and altogether to God, reducing his minde to content it selfe of that which God shall ordain, and dispose of him : and when he is evill entreated as a person of the world, he ought to believe and hold for certain that God will draw him out of that affliction, and out of that trouble with much satisfaction, and his own content ; and hee ought to reduce his minde to content himselfe of that which God will doe.

And this truly is a Christian disposition of the soule, which is only found in them that stand incorporated in Jesus Christ our Lord.

Consid. XVI.

That the promises of God belong to them who believe them.

HRISTIAN piety requires that a Christian man should hold certainly, and firmly, that God will maintaine him in this present life with his grace, and in his grace, & that in the other life he will give him immortality, and glory.

Humane wisdome presuming, or pretending piety, perswades him, that hee ought to hold for certain that God will deal thus with him but on condition that hee have Faith, Hope, and Charity, which are the gifts of God that give life, and being to a Christian. And in the mean while humane wisdome understands not, that a man shall so far enjoy these three Graces, as he shall abide certainly, and firmly grounded in those other two things, wherein Christian piety requires that a Christian man should abide firm, and assure himselfe in. For in these two things doth Faith and Hope consist, from which Charity doth arise and proceed.

Whence it is well gathered, that it belongs to a Christian to shut his eares to humane wisdome, and to open them to the *Promises* of the holy spirit ; and so to attend to certifie himselfe, and found himselfe in those two first things. And as I understand the matter, he shall then obtain, and possesse these three Christian gifts of Faith, Hope, and Charity, when he shall certainly, and firmly believe, that God will maintain him in this present life with his grace, and in his grace, and that in the other life he will give him immortality, and glory.

I know, will the pious Christian say, that God *calls* not unto him but those *whom he hath first known*, and predestinate : I know also, that *those whom he calls, them hee justifies, and them he glorifies.* And I know certainly, that he hath

called me, and thereby I assure my selfe, that hee hath known, and predestinated me, and that he hath justified me, and that he will glorifie me. In this let him stand, in this let him confirm himselfe without doubting in any manner. For the *promises of God* are fulfilled with them.

That this is true, may be proved by many authorities of holy Scripture. But better it will be to say in this mãner, That the truth of this matter is not believed, except it be experimented; and the experience appertaines only to them, that stand incorporated in Jesus Christ our Lord.

Consid. XVII.

In what manner a Man ought to resolve himself touching the world, and touching himself, that he may become a true Christian.

ALL the Christian businesse consists in trusting, believing, and loving: for all this is piety, justice, and holinesse; for as much as a man having confidence, gets piety; believing, gets justice; and loving, holinesse.

That a man may trust, believe, and love, it is necessary to apprehend, to understand, and know: To apprehend, in what thing he ought to have confidence, To understand in what it is cõvenient to believe, And to know that which ought to be loved. Of this

wisdome, cognition, and intelligence, a man is uncapable, partly for the depravation, that is naturall to him, by reason of Originall sin, and partly by reason of that which is acquired by evill custome, & worse exercises.

The Wise man meant this, when he said, *That wisdome entreth not into a mind that is evill enclined, nor abideth in a body subject unto sin.*

Whereupon I understand, that a man, which desireth to trust, believe, and love, that he may obtain piety, justice and holinesse ; to such a one it appertaines to bee wise, to know, and to understand ; dispoiling his minde of all evill inclinations, and estranging his body from all evill exercises, and from every evill custome.

Together with this I understand, that to the intent a man may dispoile his mind of every evill inclination, it is meet, that a man should couragiously, and generously resolve himselfe touching the world, turning his back to all the honour thereof, to all the glory thereof, and to all the estimation thereof, not pretending unto it, not procuring it, nor willing it in any thing, nor in any manner, putting an end to all kinds of ambition, and self esteem.

Together with this I understand, that to the intent a man may estrange his body from all evill exercise, and from all evill custome, it is meet, that a man should valorously resolve touching things which concern himselfe, renouncing in good earnest all those things, from

which there doth come, or may come any satisfaction, or any corporall content ; putting an end to all, estranging himselfe from it, and abhorring it. For doing in this manner, he shall purifie his soule, and his body, and he shall make himselfe able ; God giving unto him that wisdome, understanding, and knowledge, which he is capable of. And so doing he shall come to obtain Confidence, Faith, and Love, and shall be Pious, Just, and Holy, and consequently he shall become a true Christian.

Unto this resolution I understand that Jesus Christ our Lord inviteth every one of us, saying, *Hee that will come after me, &c.* And as I understand it, then a man is to be said to *take his crosse* upon him, when willingly he suffers the martyrdome with which the men of the world will martyrize him, whether it be of the body, or of the soule. That of the body, the true Christians of the Primitive Church did suffer, when those which were open enemies of God, and of Christ took away their lives, because they believed in Christ : That of the minde hath been suffered, and is daily to be suffered by true Christians, that have followed the steps of the Ancient, when they who are secret enemies of God, & of Christ, doe despise them, esteem them for vile, and for no body ; deprive them of honour, and fame. And as I understand it, this is the most cruell, and most terrible, and most unsupportable martyrdome of

all : And a man that stands constant in this kind of martyrdome, may well hold himselfe for a true martyr of Christ.

Together with this I understand, that to the resolutions, which a man should make with the world, and with his own selfe, and to the martyrdome whereunto hee ought to be ready, Christ added, *And let him follow mee*, I conceive a man doth not obtain piety, justice, and holinesse through the resolution, nor through the martyrdome, but through the imitation of Christ, in as much as imitating Christ he goes recovering in his minde the image, and similitude of God, with which the first man was created, pretending to recover it also in his body in the resurrection of the just, where having obtained impassibility and immortality, the Christian shall perpetually rejoyce with Jesus Christ our Lord.

Consid. XVIII.

In what things that person who pretends, and desires to enter, and to persevere in the kingdome of God, ought to be exercised ; and what a man brings of his own thereunto.

NDERSTANDING that which our Lord Jesus Christ saith, that *none can come unto him, except his eternall Father conduct him :* And understanding what S. *Peter* saith, that *Faith is not for all men*, and that

Faith is the gift of God, I understand likewise, that it is not in any mans power to believe, to love, and to have confidence. Neither is it in a mans power to know God, nor to know himselfe, nor to hate the world, and himselfe: For as much as all this must come unto him by particular and especiall favour of God, in such sort, that as it seems hereby, it is not in mans power to form himselfe touching the inward, so that he should become pious, just, and holy; for all this must come unto him from God. On the other side I perceive many Exhortations, and Admonitions, of which the holy scripture is full, by which generally men are exhorted, and instructed unto piety, justice and holinesse. I conceive, that it appertaines to every man to pretend to desire and procure Piety, Justice, and Holinesse, but seeking it of God, pretending to have it altogether from him, and by him. And as I understand, it appertaines to that Christian man, that exercises himselfe in desiring, and demanding, this to exercise himself with all study, and diligence in those things which belong to him, and which seem to be in his own power to do, that is, in refrayning the affections, and the appetites, at least in outward things, in which they may be restrained; that is to say, not to see that, which would give satisfaction to thine eyes, and not to heare that which delights thy eares, and so in all the other outward senses, in which a

Christian may overcome himselfe, separating his body, when he cannot separate his minde.

But above all things a Christian man ought to attend principally not to content the men of this world, neither to walk, nor to speak after the rellish of their words; ever more remembring himselfe of that saying of S. *Paul*, *If I seek to please men, &c.* In which matter hee ought to observe this rule; If so be he be sollicited to please men in things contrary unto piety, he shall in no wise please them: if in things conformable to piety, alwaies: And if in indifferent things, he shall please them in those things, in which he displeaseth himselfe, and he shall not please them in those things, wherein he findes his own proper satisfaction: In such manner, that then he shall bring himselfe not to please men, when they desire of him things contrary to piety, and when he shall have in those things his own proper satisfaction. And in this manner, he shall not forbeare to satisfie them, because he would not satisfie them, but because he would not offend piety, and because he would not give nourishment to his minde touching its own satisfaction.

To this passe a man shall easily bring himselfe, recommending himselfe to God, and alwaies living with watch over himselfe, imagining that hee lives amongst more then mortall enemies, amongst which it becomes to stand alwaies on his guard, that nothing may happen

unto him unawares. And exercising, and occupying himselfe in this, he must not pretend hereby to get piety, justice, and holinesse, but he shall pretend only to keep his minde very wakefull, and his manners well moderated ; to the intent that when it shall please God to give unto him piety, justice, and holinesse, they may fall into his soul so happily, and prosperously, as water falls on good ground, when it is plowed, and purged from thornes, and stones : Holding this for certain, that as the Tiller, when he cleares his ground from thornes, and stones, doth no way oblige God, that he should send his raine, and his Sun upon it ; so neither doth a man by purging, and cleansing the appetites of his body, and the affections of his minde, oblige God, that he should send his holy spirit to him. And as the Sun, and the rain doth more good to the earth, which it findes plowed, and purged from thornes, and stones, so in like manner the holy Spirit doth more good to the minde, which he findeth free, and purged from affections, and appetites. And after this manner the Christian man understanding that which belongs to him, and exercising himselfe therein, and understanding what hee is to expect from God, and desiring it, in short time shall finde himselfe much conformable to the image of God, & unto that of Jesus Christ our Lord.

Consid. XIX.

That the Christian life consisteth in this, that a man esteem himselfe dead to the world, and pretend to live to God.

THE Christian name in the first beginning, was in the eyes of the world so vile, so despised, dishonoured, and abject, that none accepted it, but only they, who being called of God, and having set an end to Ambition, to Glory, and all worldly reputation, did esteem and judge themselves altogether *dead unto the world:* And properly this name of a Christian was taken by them when they came unto Baptisme, in such sort, that it was first, that they were called of God, and that they did esteem, and judge themselves as it were *dead unto the world*, and after that they came to Baptisme, in which they took the Christian name. For those which were baptized, although they were formerly called Saints, were afterward called Christians; in as much as being chosen of God they did accept the justice of God executed on Christ: and being baptized they became *dead*, and buried as much as belongs to the world, and they were raysed up, and did *live towards God*, making profession to imitate Christ, who died with ignominy to

the world, & liveth gloriously to God. This S. *Paul* meant, where hee saith, that the *Christians are dead, and buried in Baptisme with Christ in his death;* to the intent that as Christ was dead and buried, and liveth; so we also being *dead* and buried may live.

We Christians are *dead*, and buried as well in respect of our being dead on the Crosse with Christ, as also in respect of the opinion which the world hath of us, and of that which we have of the world, and we are raysed up, and *Live*, as well in respect that wee are raysed up with Christ, as also in respect of that opinion which God hath of us, giving unto us his holy spirit; and of that which we have of him, endeavouring to make our selves very like to the Image of his onely begotten Son Jesus Christ our Lord.

After that the Christian name began to bee honoured, and glorious in the eyes of the world, Kings and Emperours themselves being honoured thereby. And after that Baptisme is given, and communicated to them, which doe not persevere in that first deliberation to judge themselves dead unto the world; albeit in baptisme the Christian name is taken, and that in Baptisme a man doth promise, and make profession to imitate Christ, in as much as he died unto the world, and lives to God. For although in the eyes of the world it be an honourable thing to take

the Christian name, and to make the Christian profession, it is a dishonour to accomplish that which is promised, & *to keep the profession*. Men commonly contenting themselves with taking that part with Christ, which is now honourable, that is, the name, and the profession, care not to take that which is ignominious, that is, to *dye* unto the world; nor that, which the world neither sees, nor understands, that is, to *live unto God*. And therefore that which S. *Paul* saith, belongeth not unto them: for they are neither *dead with Christ*, nor *are raised with Christ:* for none riseth, but he who is dead.

I consider, that it belongs to a Christian, to the intent he may satisfie the name which he holds, and observe the profession which he hath made in his Baptisme, to reduce himselfe to that deliberation to which men in the beginning of the manifestation of the Gospell did reduce themselves, resolving themselves in this manner: I am dead and buried, as much as belongs to the world: for when they baptized me, they slew me, and buried me: I am raised up, and *live towards God;* for when Christ died, I was buried in Baptisme with Christ in his death; I began to rise, and to live with Christ in his resurrection, and in his life. God killing the flesh of Christ on the Crosse, killed mine; and raising up Christ, raised up me. Now it being true, that I am dead and buried, it is necessary, that in me there be no

greater livelinesse of affections, and appetites, then in a man, who truly and effectually is *dead* and buried. And it being likewise true, that I am raised, and *alive*, it is needfull that all those affections, and conceits should be alive in me, which are in a man who is truly and effectually raysed up. He that lives with this deliberation, and resolution, will live on his guard, and watchfull, in such sort, that when he shall know in himselfe any affection, or any appetite which belongs to a man, that lives to the world, straight way he will labour to kill it, saying, this belongs not, nor appertaines to me, who am *dead to the world*. And when he shall finde himselfe sollicited by any thing that is matter of honour, and of worldly esteem, or when he shall resent himselfe, because the one, or the other is taken from him, hee will quickly provide remedy for the evill, saying, I know I *live* not unto the *world;* why then I ought not to pretend unto, or to esteem that which the world esteems; and if I *live unto God*, I ought not to pretend unto, nor to esteem but only that which God pretends unto, and esteems; that is, that I should esteem my selfe *dead* & buried in respect of the world, and that I should esteem my selfe raised up, and *live unto God;* in such sort, that I being *dead*, and buried *unto the world*, ought not to pretend unto the things of the world, nor I ought not to resent my selfe, when I am

deprived of them; and being raised up by God, and living unto God, I ought to pretend unto the things of God, and to be grieved, and to resent my selfe, when I shall be deprived of them. And the things of God, which a Christian ought to pretend unto, are, the holy Spirit, that may rule and govern him, and which may maintain him in the possession of the kingdome of God in this present life, as much as may be, and in eternall life, as it ought to be; and this by Jesus Christ our Lord.

Consid. XX.

That in the Infirmity, Amendment, and Health of the mind, Men ought to govern themselves, as in those of the body.

N the Infirmity, in the *Amendment*, and in the *Health of the minde*, I conceive, that those men which remaine in the kingdome of God, ought to govern themselves, as discreet men govern themselves in the *Infirmities*, *Amendment*, *and Health of the body*. That which I would say, is, that as the discreet person, that is sick in his body, seekes discreet and experienced Physitians, who by applying unto him his convenient medicines, and giving him a right regiment doe cure him: Even so he, that finds himselfe sick in his minde, ought to seek a spirituall, and experimented

Physitian, or Physitians, that may set him in the way of the knowledge of Christ, that so becomming the member of Christ he may be healed of the *Infirmity of his soule*, of which I understand all those are healed, who being called of God doe believe in Christ: all others whosoever, remain in their infirmity.

Furthermore, I would say, that the discreet person, that is upon recovery of his bodily infirmity, lives alwaies very attentive, and very wary of himselfe, in all things being carefull not to eat any thing that may cause him to relapse, nor to commit any excesse that may make him fall into the same inconveniency: so hee who findes himselfe to have any *health of minde*, whilst he remaines upon his recovery, ought to live very attentive to himselfe, and very wary over himselfe in all things, being carefull not to engage himselfe in any of those things which may cause him to relapse, or loose any part of that *health* which he hath gotten; being alwaies, when ever he comes into conversation, and in other affaires of the world, attentive, and watchfull not to take any of those things that may doe him hurt, even as he carries himself, that is upon recovery, in banquets, and other occasions, where he is afraid to erre in any thing that may spoyl his bodily health, feigning that he eats, and doth not eat, and entertaining himselfe in such sort, that hee hurts not his bodily health, nor offends those that behold him.

Furthermore I would say, that as he who having been sick, and upon recovery, although he finde himselfe well, if he be a discreet man yet doth not suffer himselfe to be transported to eat things contrary to his body, nor do any dammageable exercises, although hee doe not live with that attention, with which he lived, when he was upon recovery, being afraid to return unto the sicknesse from which he was cured: so in like manner he that finds himselfe healed of the infirmity of his minde, feeling himselfe much mortified, and much quickned, ought not to live negligently, nor to debauch himselfe, or put himself out of his own way in the dealing, and conversations of men, and in intermedling with the outward things of the world, being afraid to return to his former *infirmity* by the depravation of his minde, considering that the relapses of the minde into sicknesse are more dangerous, as well as the relapses into bodily sicknesse; albeit God himselfe doth ever keep from this kinde of falling those that have got *health* by regeneration, and renovation, which the holy spirit causeth in those, who are incorporated in Jesus Christ our Lord.

Consid. XXI.

The difference of Sinnes, and Sinners: The Obligations of Piety: The Signes of Piety and Impiety.

LL Men that sin, sin either against themselves, or against their neighbours, or against Christ, or against God. They sin against themselves, defyling their bodies with carnall vices, and with Drunkennesse; depraving their mindes with Ambition, with Envy, and with Wrath: For whilst they occupy themselves in these matters, besides the naturall depravation with which they are born, they adde corruption to their manners. They sin against their neighbours, doing them evil, and dammage, in their persons, in their estate, in their honour, and fame, and giving them evill example, and evill doctrine. They sin against Christ, justifying themselves by their own works: for thereby they shew that they give no credit to Christ, touching the Covenant of Justification, which covenant he made between God & Man, shedding his blood. I say, they declare, that they do not hold it for a thing firmly established, that they doe not rely upon it. They sin against God, when they resent themselves, and are grieved touching that which God doth: For in grieving themselves, resenting themselves, and afflicting

themselves, they shew that they doe not content themselves thereof. And this discontent of men proceeds in that, that they esteem it not good, and their esteeming it not to be good proceeds from this, that they have not a good opinion of God, upon which selfe same ground they grow in the end even to hate God.

Now they who sin against themselves, sin against the dignity of a man : they who sin against their neighbour, sin against Charity : they who sin against Christ, sin against the Faith : and they who sin against God sin against naturall Piety.

They who sin against themselves, sin also against their neighbours, in as much as by their sins they give evill example, and they sin against Christ, in as much as by their sins they make Christian religion to bee evill spoken of ; they sin against God, in as much as they are convinced in themselves, either by the Law, or by their own judgements, that they offend God in that which they doe.

They who sin against their neighbours, sin likewise against themselves, augmenting their proper depravation and corruption : they sin against Christ depriving themselves of Charity, which is the proper counter-signe of Christian Piety ; and they sin against God, being convinced in themselves, either through the Law, or through their own consciences that they offend God in that which they doe.

They who sin against Christ, sin against themselves, depriving themselves of justification, and consequently of the kingdome of God: they sin against their neighbours in giving them examples of incredulity, and they sin against God: for in offending the Son, they offend the Father, and offending him that is sent, they offend him that sent.

They who sin against God, sin against themselves, depriving themselves of piety against their neighbours, by giving them evill example; against Christ for the selfesame respect that they doe who sin against Christ, they sin against God for the union, which is between Christ & God.

From hence I gather, that a man owes to himselfe purity, and cleannesse, which is got by mortification of the appetites, and affections, which are according to the old Adam. He owes unto his neighbours Love and Charity, with good example, and good doctrine: To Christ Faith; and to God Piety.

And I understand that as unto Faith there is also annexed certain hope of the resurrection and life eternall; so unto piety is also annexed the worship in Spirit, and in Truth.

Furthermore I gather, that to live licentiously, and vitiously, is a signe of depravation, and corruption: To live hurtfull to his neighbour, is a signe of malignity, and iniquity: To live superstitiously, and ceremoniously, is a

signe of incredulity, and diffidence : To live discontent for that which God doth, is a signe of Impiety. As on the contrary, to live chast, and pure, and modest, is a signe of mortification : to live without prejudicing any one, is a signe of Charity, and goodnesse : To live with peace of conscience is a signe of fidelity, and confidence : To live contentedly touching every thing which God doth, is a signe of piety, and holinesse. Whereupon I understand, that as mortification, and charity are gotten only by Gods gift, so likewise that faith, and confidence, piety, and holinesse, mortification, and charity are conserved and encreased in a man by the spirit of God, even that which is obtained through Jesus Christ our Lord.

I will adde this further, that in those things wherein men sin against themselves, and against their neighbours, if so be they sin through weaknesse, and infirmity, presently after they have sinned, they are sorry, and repent, considering the offence of God, and the hurt of their neighbour, & of themselves. And in those things, wherein men sin against Christ, and against God, if they sinne through weaknesse, and infirmity, they doe the self-same, considering the offence of Christ, and of God, the ill example of their neighbour, and their own dammage.

And furthermore as they that sin in carnall vices, find satisfaction in their sins, when they

sin through wretched wilfulnesse, so also they, who sinne against Christ in outward justification, & against God, being grieved at those things which God doth, if so bee they sin through incredulity, and impiety, they are to finde satisfaction in their own works, and in their own opinions.

And by these counter-signes may a man know when he sins through frailty, and infirmity, and when through wretched wilfulnesse, and incredulity ; alwaies setting before his eyes the light of the Spirit, which is obtained through Jesus Christ our Lord.

Consid. XXII.

For what reason God sometime gives a godly man a Child, and suddenly takes him away.

XAMINING with my selfe what God intends, when he bestowes upon a godly person a child, & a few daies after takes him away again ; I suppose hee intends that selfe same which we intend, when wee give an Infant a thing, and seeing him much delighted therewith, and desirous to make experiment of his minde, and inclination, we take it away again. And as I understand the matter, as we have a good conceit of that child, whom wee see with the same cheerfulnesse to let goe the thing, when we

take it from him, with which he took it when wee gave it unto him ; and that as we have an evill conceit, when we perceive him to be sorrowfull, grieved, and weep, and thereupon we oftentimes upon this occasion knock, and beat him : so God willing to make proof of a pious person, and of his mortification, gives him a Son, & when he sees him joyfull, takes him from him. And if the said person leave his son, when God takes him away with the selfesame joyfulnesse, with which he receaved him, when God gave him, he gives good signe of his piety, and holinesse : if he be sorrowful, grieved, and weeps, he gives an ill signe of his piety, and a worse of his mortification : and sometimes it comes to passe, that God for this cause the more sharply chastiseth him even in that which most grieveth him.

One difference there is, that wee giving the thing to the childe, and taking it away, intend to prove him, & to know him ; and God in bestowing a sonne upon a pious person, and taking him away, intends that the said person should know himselfe, that hee should understand how far he is proceeded in piety, how far he is proceeded in mortification, and he intends to exercise him in mortifications. And it is a much more easie thing to God to give a son to a man, and to take him away, then for a man to give a Peare, and take it away.

Together herewith I understand, that it

belongs and appertaines to a pious person to demean himselfe with God, when he deprives him of any thing, which he hath given him, how deare soever it be unto him, as a well inclined child demeanes himself towards his father, when hee takes from him the thing which he had given him. But to this piety none ever come, but they only, who enter in at the gate, and that is, our Lord Jesus Christ.

Consid. XXIII.

That to him, whom God disenamours of the world & enamours of himselfe, the selfe same things befall, as doe to him, that disenamours himselfe of one woman, and enamours himself of another.

FINDING my soule altogether barren, and dry, and as it were estranged from God, & understanding that this proceeded, because God had hid his presence from me, I thought to remedy this necessity of mine, by reducing my memory, that it should not think upon any other things then God. Scarce had I made this deliberation, scarce had I began to put it in execution, but I perceaved, that although it be in my power to exercise my memory in God, as in another thing, yet for all that it is not in my power to make that my minde should feel the presence of God,

and so free it selfe from its barrennesse, and drynesse, and estrangement from God. Furthermore I understood a very great difference between the state, in which the soule that labours to have God present, findes it selfe, from the estate in which it findes it selfe, when God causeth it to feel his presence. And being willing to know in what this difference consisteth, I understood it consisted in this, that in one estate mans spirit worketh, and in the other, the holy Spirit worketh. And so I resolved with my selfe, that between these states there is the same difference, that is between Flesh and Spirit.

Passing on further I understood, that those men, who upon their own designes, & for their own interresses desire, & endeavour to *disenamour themselves of the world, and enamour themselves of God*, not being inspired, nor moved thereunto from the holy spirit, are much like to those men, who for their own designes, and for their own interresses doe labour, and endeavour to disenamour themselves of a base, and vulgar thing, and to enamour themselves of some other thing, that is qualified with much worth ; not being incited thereunto either by the sway of their own proper affections, or by the desire of the thing it self, to which they would affectionate themselves. I would say, that the difficulties, the distasts, and the troubles are much alike, which the one, and the

other make experience of, and that neither these, nor those doe ever obtain that which they pretend.

Furthermore I understood, that those men, whom God would *disenamour of the world, and enamour of himselfe*, are much like to those men, whom a qualified person would withdraw from another base, and vulgar person, and make enamoured of themselves. I would say, that almost the selfe same things befall to the one, as to the other that with the same facility the one, and the other both disenamour, and enamour themselves ; and that almost the selfe same things betide the one and the other, and that there are almost the self same conceits in the one, and in the other. For as the one is forwarded to unlove, and to love by favours, and cherishments, and by outward demonstrations : so the other is forwarded or (to speak better) is constrained to unlove, and to love, by favours and cherishments ; and inward demonstrations spirituall, and divine.

One notable difference I finde, that the one, because he loves changeable things remaines alwaies with feare ; and the other because he loves stable things, hath driven all feare from himself. Furthermore I finde, that the one of them hath his satisfaction in his owne power touching that which he loves by meanes of remembrance ; and the other stands alwaies at the mercy of God, it not being in his owne

power to be able to take, or feele more satisfaction, then that which God will give unto him, causing him to feele, and tast his presence.

And I understand, that when the Person whom God would disenamour of the world, and enamour of himselfe, applies himselfe by his owne industry, and by his owne exercises to enamour himself of God, he doth experiment in himselfe that which he proves, who for his own designes, and for his own interresses would *disenamour himselfe of the world, and enamour himselfe of God.* In such sort, that they whom God disenamours, and enamours, can give testimony of the estate of them, who labour to disenamour, and enamour themselves; but these cannot give testimony of the state of those others. Whereupon I understand, that men toyle themselves in vaine, that seek of their own designes to *disenamour themselves of the world, and to enamour themselves of God.*

Furthermore I understand, that they may judge themselves to be most happy, who know that they have not been moved of themselves to *disenamour themselves of the world, and to enamour themselves of God,* but have been moved thereunto by the spirit of God.

Furthermore I understand, that they who goe about *disenamouring themselves of the world, and enamouring themselves of God,* loose their labour, when without being moved by him to love, they by their own industry, & by their

own exercises seek to discover Gods presence, when he hides it from them ; And when God withdrawing himselfe from them, they for their own satisfaction would have him present.

And above all things I understand, that the proper exercise of them, whom God would *disenamour of the world, and enamour of himselfe*, is to apply their mindes *to disenamour themselves of the world*, not accepting of its Favours, nor its Cherishments, nor its flatteries, but driving them away from himselfe, flying them, and abominating them : Not pretending for all this, that God being moved by this their exercise, should enamour them more of himselfe, but that the favours of God finding them dispoiled, & deprived of the favours of the world, will become more effectuall in them, will more penetrate, and transforme them more into God, and so they shall more speedily, and intirely obtaine, and get the Love of God. That this is true, every man will easily understand, that shall consider, how that he, that hath expelled, and altogether abandoned the familiarity, and conversation of a base, and vulgar Person, comes much more easily to enamour himselfe of a Personage exceedingly qualified in worth.

Having passed through these considerations, and understood these secrets, and others, that are annext unto them, and that doe depend on them, looking towards the Holy Scripture,

I have known that these things are very conformable to that which I have read therein: for as much as *Solomon* in his *Canticles*, doth celebrate this *Enamourment between God and the soule;* and that the departing from God is called *Adultery*, when the soule leaves God, and applies it selfe to the World. And it seemes to me, that our Lord and Saviour Jesus Christ, leaving one that would have followed him, and calling another, that alleaged excuse, or delay, it was nothing else, then to refuse the love of one, and to enamour the other. This selfe same, as I conceive, he meant to let his Apostles understand, when he said unto them, *you have not chosen me but I have chosen you;* as if he should have said, *you have not enamoured your selves of mee, but I have enamoured you.* This very selfe same, as I understand, S. *John* meant to say, when he said, that *to become the sons of God, must proceed, not from the will of man*, nor from mans spirit, *but by the will of God*, and by the Holy Spirit, in such sort, that in this present life it appertaines to a man to apply himselfe to *disenamour himselfe of the world*, and to occupy himselfe in praying God, that he would *enamour him of himselfe*, to this effect giving unto him his holy Spirit, which is obtained by believing in Christ our Lord.

Consid. XXIV.

That those Persons, who are governed by the holy Spirit in their serving God, pretend to increase in the love of God.

OD generally loves all men, and he loves with particular love all those, for whom he hath executed the rigour of his Justice on his only begotten Sonne Jesus Christ our Lord. Men generally hate God, and they him hate with particular hatred, who are guilty to have added other depravations to their naturall depravation.

The love which God beares men, proceeds from the great things, which he hath done for them, in such sort, that with reason he loves them more, to whom justification by Christ doth appertaine. And mans hatred towards God proceeds from the depravation, wherewith he offends him, (for as it is said, *He that offends, pardons not*) in such sort, that with reason they most hate God, that have most offended him.

According to reason it seemes that God being most perfect, he ought to be most soveraignly beloved of man, and that man being most highly imperfect, ought to be most highly hated of God. Likewise because man hath received many good things from the Liberality of God, he ought much to love God : and God

having received from man nothing but offences, and injuries, he ought to be hated of God. But on the other side so great force hath the obligation which God hath to love man for the great matters that he hath done, and doth for him, that however he know the height of imperfection to be in him, & that he is offended by him, he doth not leave to love him : it comming so to passe on Gods behalfe in this case with men, as it comes to passe to a good father, with a disobedient and vitious son, who is more drawn by the force of that which he hath done for his son, to love him, then by the disobedience, and depravation of his son to hate him. And likewise on the other side, the hatred, and enmity which a man hath to God through his naturall depravation, and through the offences, that he hath added to this depravation, enforce so much, that although man know the height of perfection in him, and although he finde, & feel himselfe benefitted of God, not only he cannot bring himselfe to love God, but also hee cannot leave to hate him : That betiding a man in this case with God, that betides to a vitious, and malignant son with a good father, with whom his villany, and malignity hath more force to hate his father, then the knowledge of his fathers goodnesse, and of the great obligation which he hath to his father to make him love him.

Whereupon I understand, that God willing

to be loved of man, as a good father would be loved of his sonne, (knowing that the impediment of this love is that which is spoken of, that *he who offends pardons not*) executed the rigour of his justice on his own son, as if a good father should say to a disobedient son, See I have chastised thy brother for thy disobedience and offences ; since then I have taken away the impediment, love thou me as I love thee.

Hence I understand, that the intent which God had executing the rigour of his justice on Christ, was not lesse to secure me, then to satisfie himselfe. Further I understand, that a man who gives credit to this justice executed on Christ, accepting it, and making it his own, doth altogether loose the hatred which he beares to God, and begins to love God, even as the son who believes that his father hath chastised his brother for that which hee had disobeyed in, leaves to hate his father, and begins to love him. And now I understand that as the son desiring, not that his father should love him, for he already knowes that he loves him ; nor much lesse that he should love him more, for he knowes that he loves him much, but he himselfe desiring greatly to love his Father applies himselfe with all his force to serve him in every thing, which hee thinks to be pleasing unto him, & puts himselfe to great hazards for him, and deprives himselfe of all

his pleasures and all his satisfactions for him, considering that being loved by his Father, and likewise doing great things for his Father, he shall come to love his Father greatly : Even so neither more nor lesse the man that is already justifi'd desiring not that God should love him, for hee knowes already that God loves him, nor that he should love him more, for he knows that he loves him much, but he himself desiring to love God much, applies himself with all his force to serve God, knowing that being beloved of God for the great things which God hath done, and doth for him, that he also doing great things for God, shall come to love God greatly.

Furthermore, I understand, that the consideration of the great sinnes which God hath pardoned us, makes us to grow in the love of God, as the consideration of the great offences which we have done, when wee doe not feel the pardon, makes us to grow in hatred.

Furthermore I understand, that the services, which those persons, who are governed by the spirit of God, doe to God, are not done to satisfie the Obligation, with which they were born ; neither are they done, as humane wisdome instructs, and as humane Philosophy teacheth, pretending piety, thereby to oblige God, either to the intent, that he should pardon their offences, or that hee should love them, but properly to binde themselves to love

God more, and every day more to encrease in the love of God.

Furthermore I understand, that the services unto which the holy Spirit applies these persons, are to disenamour them of themselves, and of the world, and to enamour them of God, and of those persons that love God. And I understand, that then a man disenamours himselfe of himselfe, when he deprives himselfe of all those things, which may give, or cause unto him outward satisfaction in any kinde whatsoever. And then, as I understand, he disenamours himselfe of the world, when he takes away & apparts from his minde all thought to satisfie and please the world in things of the world, and when any occasion offers it selfe, he puts this deliberation in effect.

And then I understand it, a man affectionates himselfe to God, and to the persons that love God, when he applies himselfe with his minde unto them, when by service, and benefits he doth oblige himselfe to love them, doing unto them that which he would doe unto God himselfe, if he saw him to have need of his service, accordingly as *David* saith he himselfe did, *Ps.* 16.

And furthermore, that to suffer for Christ, and for the confession, and manifestation of the Gospell of Jesus Christ, doth above all things enamour them of God, and Christ, that

so suffer. And I understand, that in their own suffering love doth in great part deprive them of the sense of that which they suffer.

And withall this I understand, that without comparison the love which God beares a pious, and just man, however sorry a one, and imperfect he be, is much greater then that love, which a pious, and just person, however much perfect he be, beares to God ; even as a good Father more loves a son, however sorry a one he be, then a son, however good he be, loves his Father ; and because this is so, it is no marviel, if they who be such, live with much security, that neither in this present life any thing shall befall them, that shall be evill for them, nor that that felicity which is promised to them that are pious, & just, shall be wanting unto them in the life everlasting ; knowing the particular Providence of God ; and they are just, accepting the justice of God executed on Jesus Christ our Lord.

Consid. XXV.

In what sort pious persons are moved to put in execution the justice of God.

VERY great part of Christian piety, as I understand, consisteth in this, that a man should never dispose of himselfe, neither in effect putting his own will in execution, nor saying in his

thought, *This would bee well for me*, if so be he have not some evident signe of the will of God : in such sort, that when the state wherein he findes himselfe, the place, or the manner of living shall become wearisome to him, and there shall come thoughts into his minde, saying, *This, or that thing would fit me well;* he should presently say, *But what know I, if this would bee good for me? God is he, who knows what is good, and since he knows it, to him I remit my selfe, that he should set me in it, and in the mean space I will believe, that that which is best for me, is to continue in the state wherein I am?* With this resolution a man condemnes the judgement of humane wisdome, and reason, and renounceth his naturall light, and enters into the kingdome of God, remitting himself to the regiment and goverment of God.

Furthermore I understand, that albeit to some Saints of the old Testament, and to others of the new, God hath manifested his will as it were by words, the common language, with which God speakes to the pious, is to put it into their hearts that which they should doe, and afterwards to necessitate them to doe it, or to facilitate the execution thereof; in such sort, that when a pious person shall feel himselfe moved to change his state, place, or manner of living, or whatsoever other thing, in which he shall be doubtfull, whether it be a motion of the spirit, or of the flesh ; if on the

other part he shall see himselfe necessitated to *put it in execution*, or shall find much facility in executing it, he shall take it, that God declares his will unto him by this meanes ; and holding that demonstration for a sufficient token of Gods will, he shall not doubt *to put it in execution*. If he shall have the will, but neither the necessity, nor the facility, he shall keep himselfe quiet ; and if so be he shall have the necessity, or the facility, and not the will, he shall likewise abide quiet, saying *If this be the will of God, he will put it into my will, that I shoula put it in execution*. In this hee shall so much more assure himselfe, in as much as I understand it, and hold for certain and firm, God is so jealous of them that attend to this piety, that even then when they are so much sollicited by sensuall appetites, and by humane affections, that they come to desire the *execution*, God himselfe hinders them, to the intent they should not come to deprave themselves, except when he meanes to punish them ; letting them fall into that which they desire, because they hold it a good thing for them ; as he chastised *David* in the case of *Bersabe ;* & this chastisement is very terrible : which as I understand it, doth not consist in the *Execution* of that thing which a man desires, but in the knowledge of the inconvenience, wherein he findes himselfe to bee fallen after the *Execution*. In these like cases also pious persons know the will of God,

but it is that will of his, which is with wrath, and with fury; and so they doe confirme themselves in the deliberation, to think that nothing befits them, but that in which they finde themselves, and to stand attentive to heare the language of God, when he moves the will, and facilitateth, and necessitateth the *Execution* thereof. With which language I understand that God also speaks unto the impious, as hee spake to *Nebuchadnezzar*, and as he spake to *Darius*, and *Cyrus*, and as he spake to *Titus* and *Vespasian*. But there is very great difference in that, which they that are pious doe, and in that which they doe that are impious; forasmuch as they neither knew, nor doe know the will of God, and therefore albeit they did it, yet for all this they did not serve, nor doe serve God therein. But the pious, because they know the *will of God*, and knowing it *put it in execution*, they serve God therein. And in as much as they who are such, doe set themselves to all their works with this knowledge, they doe, as I understand, in all things serve God. Those are they who believe, and doe Gods justice executed on Jesus Christ our Lord.

Consid. XXVI.

That the Flesh, whilst it is unregenerated Flesh, is the enemy of God, and that Regeneration is properly the work of the holy Spirit.

SAINT *Paul* the Apostle speaking by experience of the holy Spirit, condemnes the *Flesh* for *the enemy of God*. I understand by *Flesh* all men, in as much as *they are not regenerated by the holy Spirit*. Humane prudence, that alwaies opposeth it selfe against the holy Spirit, holding this condemnation for an hard and terrible thing, and not willing to endure it, will have it that S. *Paul* meanes by *Flesh*, that which *Socrates*, or *Plato* would have meant, that is, the *Judgement of the Flesh*. In this opinion all they who follow humane wisdome doe concurre, holding it for an absurd and evill thing to condemne as sinnes, all the works of *unregenerated Flesh*. For, according to their opinion, there are some, with which unregenerated men doe not only not offend God, but in effect doe him service, such as are those, wherein they agree with beasts, both the one and the other being moved by naturall instinct ; as for a Father to beget Children, and for a Son to nourish his Father ; which things humane wisdome saith, since they be not vices, nay rather being vertues in brute

beasts, it is no waies just to say that the felfe same should be sinnes in unregenerated men : for in such case the condition of man-kinde would come to be worse then that of brute beasts. Here I understand humane wisdome deceives it selfe, in as much as it doth not consider, that the brute beast having neither wisdome, nor reason, doth not alter the order of God, nor the institution of nature ; and a man not regenerated by the holy Spirit, by his prudence, and reason doth continually pervert, and alter it, nay he cannot leave to pervert, and alter it, in as much as being proud he goes mending the workes of God by his own reason, and by his own prudence, and in as much as loving himselfe in every thing that he doth, he pretends his own interest, and his own proper glory ; and so hee doth not follow the naturall order, nor pretends the glory of God. In such sort as the Father bringing up the son, and the son nourishing the Father, every one of them pretends his own glory, & his own interest, and his own satisfaction : That being properly in men through the vice of their corrupted flesh, which leaves to love, and to esteem God, and esteems and loves it selfe, ayming in every thing at its own proper glory, and its own proper interest.

Whereupon I consider in this present life that which is in the house of a great Lord, who hath thirty slaves, for whom he doth sufficiently

provide all necessary things, and ordaining them the things, in which he will be served of them. Of these thirty slaves I imagine that ten of them are fooles, without understanding, and without any manner of discourse, altogether as Beasts. These as I understand it, without perverting, and without altering the order which their Lord hath given them, doe that which is commanded them, not pretending any thing else, but only to obey their Lord: The other ten, I suppose, are well experienced, and have judgement, and discretion, who pretending to know, and understand as much as their Lord, and sometimes more, pervert the order that is given unto them, supposing to finde the point better, and having the eye to their own interresses, have alwaies an eye to gaine their liberty, and to be better intreated, and more cherished of their Lord, not contenting themselves with their servitude, nor contenting themselves with that ordinary entertainment which they receave from their Lord: The other Ten, I imagine to my selfe, are likewise experienced, and understanding, and such as have judgement, wit, and understanding, but perswading themselves, that their Lord knowes more then they, and no waies serving themselves of what they know to understand their Lords meaning in that which is commanded them, without perverting or altering the order that is given unto

them, obey their Lord, and contenting themselves of their servitude and of their entertainment obey their Lord, pretending only to doe that which is ordained them for the profit, for the satisfaction, and for the glory of their Lord. The first Ten serve but like Beasts with their bodies, and these in the world are the brute Beasts. The second Ten in serving pretend to serve, but offend, and then offend most, when they serve most, and best; for then they doe most alter, and pervert the will, and order of their Lord: And these are all men, in as much as they are *not regenerated by the holy Spirit:* The third Ten serve as obedient Sons, not perverting, nor altering the order, and will of their Lord, and they serve both with their bodies, and with their mindes; and these are the men that are *regenerated by the holy Spirit*, without which *regeneration* it is impossible that men should reduce themselves to this degree. And therefore S. *Paul* well saith, that *the flesh is the enemy of God, and is not subject to the Law and will of God;* neither though it would, could it, in as much as a man doting upon his own wisdome, and his own reason, pretends to mend the works of God, and in as much as being enamoured of himselfe in every thing which he doth hee hath an eye unto himselfe.

To the intent this may be the better understood, I say, that by *regeneration* I understand

that change, and outward, and inward *Renovation*, which the holy Spirit doth in those persons, who believing in Jesus Christ, and accepting as their own, Gods justice, that hee executed upon Christ, are changed, and renewed in all their affections, in such sort, that no waies pretending in the execution of their own appetites, nor in the sway of their own affections, that which they did pretend before their regeneration, having lost that understanding to goe about mending of Gods works, and having lost their own love, whereby they loved themselves, as if one of the Tenne slaves of the second order should passe to the number of the Ten of the third order.

Those men, who by wit, and humane artifice pretend to change themselves, and to renew themselves, as I understand it, doe not obtain this Christian regeneration, but that which is humane, that which is of the flesh, and of humane wisdome, & reason ; such as was that of some heathen Philosophers. For in Christian reason the holy Spirit only hath part, nay it is so much *Regeneration*, and *Renovation*, in as much as it is wrought by the *holy Spirit ;* that is in as much as the holy Spirit works it in a man, when he feeling his election, and his vocation, and permitting the holy Spirit to work in him without pretending to work of himselfe, nor to follow his proper judgement, nor his proper opinion in any thing, when hee

thinks himselfe to stand farthest off from his *Regeneration*, and *Renovation*, findes himselfe more neer, and more intire, and more perfect therein. And this is that *Regeneration*, and *Renovation*, which S. *Paul* saith, the *holy Spirit works in them which are true Christians*. And this is that selfe same, which the sonne of God himselfe our Lord, & Saviour Jesus Christ spake of to *Nicodemus*.

Consid. XXVII.

That by Mortification a Christian man maintaines himselfe in his resolution, and by reducing of his minde to God, he maintaines himselfe in the certainty of Gods providence.

HE man that being called of God, feeling his vocation, and answering unto it applies himselfe with his minde to piety, as I understand it, is first moved to resolve himselfe touching the world, not willing to have from it any greater part, then that which it shall please God that he should have in the dignities thereof, and in the estimation thereof; and he is moved to resolve with himselfe, not desiring touching his body neither more commodities, nor any better condition in outward matters, then it shall please God to put him into. Furthermore I

understand, that a man cannot maintaine himselfe in his resolution with the world, if so be he doe not *mortifie* the affections that live in him, of Ambition, and Avarice, and of selfe-estimation ; neither can he sustaine himselfe in his *Resolution* with himselfe, if he doe not mortifie his sensuall appetites that live in his body. And therefore after that the feeling of his vocation hath moved him to these two Resolutions, the feeling of that faith, whereunto he is called, together with the holy Spirit, which together with Faith is communicated unto him, doth *mortify* in him the affections which might hinder, and disturb the *Resolution* with the world ; and the appetites that might hinder and disturb the *Resolution* with himselfe ; in such sort, as Faith, and the holy Spirit doth *mortifie* the affections and appetites of a man to conserve, and maintain him in those *Resolutions*, which through his vocation he hath made with the world, and with himselfe. Whereupon I understand it, that for a pious person to feel himselfe sollicited by ambition, and his own proper estimation, is not a signe, that he stands not resolute with the world, but that he hath not *mortified his affections*. Likewise I understand, that for a pious person to feel himselfe sollicited by the pleasures of the body, is not a signe that he stands not resolved with himselfe, but that he hath not *mortified his Appetites*. And so I take

this *Resolution*, that a pious person, who answering to his Vocation is resolved with the world, and with himselfe, desiring to maintain himselfe in his *Resolutions*, ought to attend unto *Mortification*, which as hath been said, maintaines a person in his *Resolutions*.

I likewise understand, that the selfe same calling of God doth move a man being called to accept the particular *Providence of God* in all things; holding for certain that all are his works, wherein his will doth particularly concurre. And I understand, that the Faith whereunto a man is called, and the holy Spirit, which by Faith is communicated unto him, doe bring a man to content himselfe of every thing that befals him, either good, or evill; holding it all for good, to the intent, that hee should sustaine himselfe in his certainty, in which he could not maintain himselfe, but by being brought to this passe.

And hence also I understand, that for a pious person to resent himselfe of those things, which happen amisse to him touching his body, is not a signe, that he hath not *certification of Gods providence*, but that hee hath not reduced his minde to content himselfe of that which God doth. And so I resolve my selfe in this matter, that together with a mans attending unto the *mortification of his Affections*, and of his appetites, he ought to attend to reduce his minde to this conformity to the

will of God. For in this manner maintaining his own *Resolutions* in himselfe, he shall also maintain the *Certainty of Gods providence*, and shall likewise maintain himselfe in piety, justice, and holinesse, which is got by believing on Jesus Christ our Lord.

Consid. XXVIII.

For a man to assure himselfe of his Vocation.

ORASMUCH as I understand, it doth greatly import, that a man should be *certain, that he is called of God to the grace of the Gospell of Christ*, that is, to the intent, that believing in Christ he should obtain immortality, and eternall life: (for this certainty works in him the resolution with the world, and with himselfe, and mortification, by which he is maintained in his resolutions.) I come now to say, that a person that shall not have had a *Vocation* so evident, so cleare, and exterior, as was that of S. *Paul*, after the comming of the holy Spirit; or as was that of the Apostles, whilst Christ conversed with men; nor so effectuall, and powerfull, as in some persons, in whom, although it be inward, the effects are so evident, as may serve for outward; but shall have had a quiet, and remisse *Vocation*, as it is in those persons, in whom it being inward, and notable to shew it selfe by outward signes, because

they are of themselves outwardly moderate in their affections, and appetites : I say that such a person may *certifie* himselfe of his *Vocation*, by the sense, that he hath of his justification through Faith. I would say, that when a Pious person being moved unto Christian piety, or having understood the motion, shall doubt whether he were moved, because he was *called* of God, or that he was sollicited of his own selfe-love, finding in himselfe some sense of his justification by Faith, that is, of peace of conscience, which they obtain, who believing make Gods justice their own ; hee may well assure himselfe, that his motion to piety was the *Vocation* of God, and no designe of humane wisdome ; this being certaine, that only they, who are *called* of God, doe feel in themselves the benefit of Gods justice executed on Christ Jesus.

Consid. XXIX.

That to believe with difficulty is a signe of Vocation.

HE *Easinesse* with which they believe the matters of Christian Faith, who believe by Opinion, by Relation, and by perswasion ; and the *Difficulty* with which they believe them, who believe them by Inspiration, & Revelation, hath led me to this Consideration, that they, who believe by *Relation*, amongst some true things believe many

false, and are likewise more easie to believe false things then true; and they, who believe by Revelation, believe only true things, and of falsities they admit none; in such sort, that the *difficulty of believing* is rather a signe of *Vocation*, then the *easinesse*. He that believes by Revelation, believes as much as he feels, and because in those things which he doth not feel, he findes contradiction, he believes that which is inspired, and revealed unto him, and yet not that alwaies, but when the Revelation, and Inspiration, and the inward sense is lively and intire. They who obtain this Faith, Christ calls them *Blessed*, and these selfesame are the sonnes of God. And this is the faith, that alwaies leads Charity, and Hope in its company, and *without which it is impossible to please God;* That which purifies the hearts, makes them clean, & quickens them; Of which our omnipotent God make us rich by Christ our Lord.

Consid. XXX.

That God in communicating spirituall things unto us, dealeth as in giving the fruits of the earth.

SETTING my selfe sometimes to accompt with God, I say unto him in this sort: *Wherefore Lord, when you call a person to your kingdome, doe you not make him presently feel his justification?*

Do you not presently give him the holy Spirit, which should rule, and govern him? And why doe you not shew unto him your presence? To this it seems to me, that he makes answer to me, saying, *For the selfe same cause, that I doe not make the graine as soone as it is sowne, to spring, so that it may be reaped.* This, say I, *is the curse of sin: And this other matter*, saith he, *is also through the curse of sinne.* Againe, say I, *Since you have done it with S. Paul, and with some others, why doe you it not generally with all? For the selfe same cause* (replies he) *that I have sometimes given men bread to eat without causing it to grow by the ordinary way, willing to shew my omnipotency both in the one and the other. As those persons* (say I) *Lord to whom thou hast given bread by extraordinary waies, doe more acknowledge that bread from thy liberality, then those other, who have it by ordinary waies; even so also all thine elect would more acknowledge all their inward gifts from thy liberality, if so be thou wouldst doe with them that which thou didst with S. Paul, rather then guiding them, as thou guidest them by an ordinary way. I will* (saith God) *that both the one, and the other should acknowledge from me that which they obtain by the ordinary way, & that so much the more, as it seemes to themselves, that they get it by industry, and labour. For in this thing I will, that they should mortifie the judgement of their humane wisdome, which mortification should not be necessary, if they had these things by extraordinary way. I will have the labourer to*

labour the ground, and to sow his seed, and I will that hee shall attribute to me the fruit of all his labours. I will likewise that the spirituall persons labouring, and travelling themselves should submit themselves to believe, and to love, and that they should so get justification, and the holy Spirit; and I will, that they attribute all unto me. And hold thou it for certain, that as the labourer should prove himselfe very rash, that should think to gather much grain, having the water at his command when he pleased, and the Sun when hee pleased: so likewise should that spirituall person be very rash who would hope to encrease much in piety, having the inspirations in his own power when he would. Whereupon hold for certain, that he doth take the better, who freely in all things, and every where leaves it for me to doe, without opposing himselfe in any thing, and without supposing to governe by himselfe that which ought to be governed by mee. With these Considerations I put my minde in quiet, when I finde it impatient, and not well enduring to expect God, remitting my selfe in all things, and every where to my God; being assured, that he doth govern, & will govern me in this Christian businesse according to my necessity through his only begotten Son Jesus Christ our Lord.

Consid. XXXI.

That the livelinesse of Affections is more dammageable then that of the Appetites; and that it is necessary that both the one, and the other should be Mortified.

EXAMINING in what properly the *Livelinesse of Affections, and of the Appetites* doth consist, and when this *Livelinesse* doth offend, and when it doth not offend, and verifying, that the *Livelinesse of Affections* consisteth in the inward satisfaction that is according to the flesh, that is, when a man abides alive and vigorous in rellishing with the senses of his minde the things that belong to the world, such as are honours done to him, selfe-boastings, and that which is principall, his reputation, & fame. And I understand that *the Livelinesse of Appetites* consisteth in the outward satisfactions, that is, when a man abides alive, and vigorous to rellish with his five bodily senses, the things that delight, and content the sensuality. And resolving my selfe, that this *Livelinesse of Affections and Appetites* is then hurtfull, when he who hath it, knowes it not, nor understands it, or doth not hold it for a fault, nor defect; and that then it doth not hurt, when he that hath it, knowes it, and understands it, and holding it for a

defect, and vice, goes by litle, and litle refrayning and mortifying it; I come to consider, which of the two is most *dammageable*, and most contrary to the holy Spirit, either *the Livelinesse of Affections, or of that of the Appetites?* In this resolution I come first considering, that *the Livelinesse of Affections* holds the inward man alive in the things of the world; and that *the Livelinesse of Appetites* holds the outward man in things of the Flesh. And I understand that by how much the soule is more worthy then the Body, by so much is *the Livelinesse of Affections* more contrary to the spirit, then that of the Flesh. Furthermore I consider in this matter; A certain person goes to a feast for his own satisfaction, I would say, to satisfie his Appetites in seeing, hearing, smelling, tasting, & touching; and another person goes to comply with the world for the satisfaction of him that makes the Feast: And it will seeme, that in him that goes for his owne satisfaction there is greater *Livelinesse*, then in him that goes for others satisfaction, and it is not true: for if in him that goes for others satisfaction, the Affections of his own proper estimation, & of the honour of the world were not alive, hee would not goe: in such sort, that albeit he doth not goe being drawn by his Appetites, yet hee goes being drawn by his own affections, and by theirs whom he desires to please. It being very true, that that person

that goes for his own satisfactiõ, satisfies his own Appetites; and he that goes for others satisfaction, satisfies his own Affections, and others: It is cleare that the *satisfaction of the Affections* is more dammageable, and more contrary to the spirit, then that of the *Appetites*. Furthermore I consider, that in the eyes of humane wisdome he is reprehended, and defamed, that is unbridledly *alive in his Appetites;* And he is praised, and honoured, that is moderate, and temperate in them; and hee is esteemed to be a Saint, that hath altogether *mortified* thẽ. And on the contrary, he is esteemed, and prized, that keeps *lively his Affections* of honour, and his own particular esteem; and he is esteemed vile, and of no worth, that is in all these things *mortified*. Now it being true, that to the eies of humane wisdome that alwaies appears great, which to the eyes of the holy Spirit seems litle, & that alwaies appeares litle to humane wisdome, which appeares great to the holy Spirit, it will easily follow that humane wisdome holding the *Appetites more dammageable then the Affections*, the holy Spirit will hold *the Affections more dammageable then the Appetites*. Many other things might be considered to confirm this, but these abundantly suffice to come to my intent, which is this, that that person, who studies to be like unto Christ, and like unto God, and to comprehend the Christian perfection, in which he is comprised

by the incorporation whereby he stands incorporated in Christ, must attend to the *Mortification of his Affections and Appetites*, alwaies keeping strict account with them to kill them in that wherein hee shall see them alive. But principally hee ought to attend to the *mortification of his Affections*, as well for that respect, which we have spoken of, as also because in the death of the *Affections* the *Appetites* dye. But the *Affections* doe not at all dye in the death of the *Appetites*, nay it comes to passe, that in the death of the *Appetites* the *Affections* revive : For, as hath been said, in the eyes of humane wisdome the *mortification of the Appetites* is very highly esteemed of.

Hereby I understand this, that when any Person *kills his Affections* by Humane wisdome, and industry, despising Honour, and reputation of the world, he growes Vicious, and Licentious ; for the *Appetites* live, and grow unbridled : And when another Person *kills his Affections* by the Holy Spirit, hee doth together therewith *kill his Appetites :* by which proofe a man may judge of many designes, and motions pertaining to the despising of the world, whether they be of humane spirit, or from the Holy Ghost.

I would that in mee the *Affections* were altogether dead, and likewise the *Appetites*, so that neither my minde should be delighted with any thing, that were not spirituall, and divine, nor my body should take of the things

of the world more then that which sufficeth to maintaine, and sustaine them in the world the time that God hath ordained, that it should live here. But if so be I must runne out in any thing, and that some kinde of *Livelinesse* is to be kept, That of the *Appetites* would lesse displease me, then that of the *Affections*. I would say, I should hold it for lesse inconvenient to see in me some *Livelinesse of Appetites*, and to satisfy my selfe in them, then to see in my selfe any *Livelinesse of Affections*, and to satisfy my selfe, and others in them. Nay verily if the shame of the world, and the ill example I should give to spirituall persons did not restraine me, I could scarce containe my selfe sometimes from suffering my selfe to be transported to the satisfaction of my *Appetites*, holding it for certaine, that by that meanes I should sooner *mortify my Affections*, and that my *Affections dying*, my *Appetites* would also *dye* with them.

I will adde this, that the *Affections are mortified*, when a man having opportunity to grow in Honour, and reputation, and in much credit with men, will not, but renounceth all : And that the *Appetites are mortified*, when a man properly may satisfie them, and doth not satisfie them.

He that *mortifies his Appetites*, doth kill his flesh, and he that *mortifies his Affections*, crucifieth himselfe entirely with Jesus Christ our Lord.

In saying, that sometimes satisfying my

Appetites I should think to *mortify my Affections*, I meane that the shame, and confusion, which I should deserve in having *satisfied my Appetites*, would be a cause, that I should not think to put in execution my Affections, and that I should be wary from any more satisfying my Appetites, as I hold for certaine many of those persons prove in themselves, who attend unto the Spirit, of which Persons only I speake.

Consid. XXXII.

In what consisteth the abuse, and in what consisteth the use of Images, and of Holy Scriptures.

I UNDERSTAND it, that learned men being without the Spirit, doe suffer the selfe same deceit in the *Holy Scriptures*, which unlearned men without the spirit of God doe in *Images*; in this manner: An unlearned man keepes a *Crucifix* of Christ in his Chamber, by meanes whereof alwaies when he enters into his chamber, he remembers that which Christ suffered; and finding Piety, and Religion in this remembrance, he puts in all other parts of his house other *Images* like unto that; and knowing well, that alwaies as he walkes up and downe his house, and as he goes into the Churches, and also through many parts of the City, hee shall finde such like *Images*, which will

These 32 and 33 Considerations being read together, may vindicate the Authors good meaning, from his dubious and offensive expressions in the present Consideration. See the Preface.

reduce unto his memory that which Christ suffered, he cares not to imprint in his minde Christ Crucified, contenting himselfe to see him Painted: And as long, as he doth not keepe him in his minde, hee neither feeles, nor tasts the Benefit of Christs Passion. And it comes to passe that when this unlearned man is moved to demand any thing of Christ, it seeming sufficient to him to behold him painted with his Bodily Eyes, hee careth not to lift up his minde to behold him with Spirituall Eyes, in such sort, that a man may say, that he doth not pray unto Christ, but unto that *Picture*.

In the selfe same manner a learned man without the Spirit keepes written in *Holy Scripture* the things, that pertaine to a Christian man; that which hee ought to believe, and that which he ought to doe; in such sort, that when ever he gets his book, he understands both the one, and the other: And this seeming sufficient to him, he imployes all his study, and all his diligence in having many bookes, that may declare unto him *Holy Scripture*, not caring at all to imprint in his minde that which hee reads, and that which he studies in *Holy Scripture*, nor to forme his opinions, nor his conceits in things pertaining unto Christian Piety, according to that he there reads, and studies. And it comes to passe, that being desirous to understand some secret of God, and of spirituall matters, applying himselfe to seeke

it in *Holy Scripture*, he doth not lift up his minde to pray God that he would shew it him, and that hee would teach it him, in such sort, that he doth take for his aime the spirit of God; but that which by his owne proper nature, and his owne proper wit he learnes from that, which was written by them, who had the spirit of God. And if so be they suffer this deceit, that handle the *Scriptures* which were written by the holy spirit, what may wee think is the deceit of them, who handle the writings, that are written by humane spirit? The unlearned man, that hath the spirit, serveth himselfe of *Images* as of an Alphabet of Christian Pietie; forasmuch as hee so much serves himselfe of the *Picture* of Christ Crucified, as much as serves to imprint in his mind that which Christ suffered, and to tast, and feele the benefit of Christ. And when hee hath imprinted him, and tasteth, and feeleth him, hee cares no more for the *Picture*, leaving it to so serve for an Alphabet to other beginners: And when hee hath Christ in his minde, when he is inspired to demand any thing of Christ, hee careth not to set his corporall eyes on the *Picture*, but sets his spirituall on the impression, which he keepes in his minde: In like manner a learned man, that hath the spirit, serveth himselfe of *holy Scriptures*, as of an Alphabet of Christian pietie, wherein hee reads that which appertaines to pietie, untill such time, as it penetrate into

his minde, so that he tasteth, and feeleth not by Judgment, nor by humane Wisdome, but by his own proper minde, in which he imprints those conceits, and those opinions of God, which are there written; in such manner, as when there comes unto him a desire to understand any secret of God, first he goes to the booke of his minde, first he consults with the spirit of God, and afterward hee goes to prove that which he hath understood, with that which he findes written in those holy books; in such sort, as having at first served himselfe of *holy Scriptures*, as of an Alphabet, hee afterwards leaves them to serve for the same effect to other beginners, hee attending to the inward inspirations, having for his proper master the spirit of God, and serving himselfe of *holy Scriptures*, as of an holy conversation, and which causeth refreshment unto him, altogether putting from himselfe all those writings which are written by humane spirit. And so as well in the unlearned with the spirit, as in the learned with the spirit, as I understand it in this manner, is fulfilled that, which was prophecyed of the time of the Gospell, where it is said, *they shall be all taught of God*, accordingly as they experiment in themselves, who obtaine the spirit, which is communicated by Jesus Christ our Lord.

Consid. XXXIII.

In what manner through the patience, and through the Consolation of the Scriptures we maintain our selves in Hope.

ACCORDING to S. *Paul*, wee who in this life abide in the kingdome of God, *Maintain our selves in the hope of eternall life through patience, and consolation of the Scriptures.* The patience consisteth in this, that although the accomplishment of that which we desire, seem long, wee doe the more fortifie our minds to hope more and more, no waies, departing from confidence. And the *consolation of Scriptures* consisteth in this, that reading in them the promises of God, we doe anew confirm, and fortify our selves in Hope; there betiding unto us that which betides to one, to whom a Lord promiseth by his Letters a thousand Duckets of In-comes, who maintains himselfe in the Hope to have that revenew through patience, fortifying his heart more and more through hope, when it seemes to him, that the accomplishment of the promise is delayed, no waies departing from his hope, & comforting himselfe with the Letter of the Lord, in which reading the promise, he doth anew comfort himselfe in hope, and anew confirm himselfe in the confidence which hee hath

to obtain the revenew which is promised him. I would say, that like as he supporting the delay, and reading the Letter conserves himselfe, till the promise be made good unto him : So wee on the other side bearing the delay of Christs second comming, and reading the holy Scriptures, confirm our selves, untill we come unto that eternall life, which is promised us by Jesus Christ our Lord.

Consid. XXXIV.

In what doth consist the benefit which men have obtained from God by Christ.

CERTAIN rich man hath a woman slave vitious, and ill inclined, who hath her children also vitious, and ill inclined, as her selfe is. He because they be such, will not for some time keep them in his house ; but at another time for some other occasion hee contents himselfe to keep and maintain some of them in his house ; and moreover to the end they may more willingly stay with him, it pleaseth him to use them as sonnes. And because hee sees their evill inclination, and sees, that if so be he goe by the way of rigour to them, it will be impossible to keep them in his house, he doth not onely pardon them for being born of a vitious and ill inclined slave, (For, for as much

as concernes this point, he did set his minde at quiet, when he took them into his house :) but he likewise pardons all that which they shall doe, being vitiously, and villanously drawn, and overcome by the evill inclination with which they were born. And they by the good usage of their Lord, who hath made himself a Father unto thẽ, and by the good customes, that they learn, being in his house, goe leaving that which they inherit from their old, and evill mother, and goe getting that which they see in their new, and good Father : and in this manner they come to be heyres of the goods of their Lord, who is become unto them a Father. By this similitude I understand in what Christs benefit towards men doth consist. The rich man is God. The evill slave is humane nature depraved by the first transgression. Her sonnes are all mankinde. The house of God is the kingdome of God. The time, in which God admits men into his kingdome, is the time of the Gospell. The occasion is the justice of God executed on Jesus Christ our Lord : For this God is content to admit into his kingdome them that come unto him, and to hold them for sonnes, and to use them as sonnes. And because he knows their evill inclination, & sees, that if he use rigour with them, it will be impossible for them to keep themselves in his kingdome, he pardoneth them not onely the fault of their

depraved nature, with which they are born, which is originall sin, (for as much as belongs to originall sin, he pardons it, when hee admits them to his kingdome ;) but also all those things, which they shall doe vitiously, and villanously, being drawn, and overcome by that evill inclination, with which they were born, (which is proper, and naturall unto them,) whilst they goe combating, and contrasting with it. Whereupon they by the favour of God, who of a Lord is become unto them a Father, making them sonnes of slaves, and by the good customes which they learne continuing in the kingdome of God, goe by litle and litle forsaking that which they hold of their old, evill, and vicious mother ; and goe on getting that which they see in their new, good and heavenly Father, leaving both to appeare, and to be like their mother. And as before they came unto the kingdome of God, they had and represented in them the image & the likenesse of depraved nature : so likewise being entered into the kingdome of God, they have and represent in themselves the image and similitude of God ; recovering that which the first man lost. By this I understand, in what sort a man was created unto the likenesse and similitude of God, *and in what doth consist the benefit that men have received by Jesus Christ our Lord.*

Consid. XXXV.

Whence it is, that that difficulty comes, which pious persons have to continue in that which appertaines to Piety, and Justification.

ONSIDERING that the duty of Piety is for a man to content himselfe of every thing which God doth, perswading himselfe, and holding for certain, that all that so comes to him, is Good, and Holy, and Just: And believing that all that which comes to passe in this present life, comes to passe by divine providence, without admitting, that any thing should come to passe by chance: And considering that the duty of Christian Faith is to accept with his minde, and to confesse with his mouth the Gospell of Jesus Christ our Lord. And seeing on one side in many men that have not the spirit, much conformity to the will of God, in such manner, that they neither grieve themselves, nor resent out of measure the death of those persons whom they greatly love, nor for the losse of goods, nor for the losse of Honour, and that they themselves are content to dye: And seeing likewise in many other men that have not the spirit, much acceptation, and much confession of the Gospell without any scruple of doubt at all. And seeing on the other side, that some

spirituall persons grieve themselves, resent themselves, and are very sorrowfull for the death of those persons whom they loved, & for other inconveniences that befall them, and they cannot bring themselves to be willing to dye, and that they feel the losse of estate, and the losse of Honour ; And seeing also in other persons who have the spirit, much wavering in the acceptation, and confession of the Gospell, that they cannot certifie, nor confirm themselves of all that is therein, I have many times set my self to consider the causes, whence these contrary effects should proceed ; forasmuch as it seems, that in him, who hath not the spirit, there should not be conformity with the will of God, nor should he give credit to the Gospel : and in him that hath the spirit, there ought to be both the one, and the other. And after I have considered the matter, I understand, that however flesh doth sometimes a litle contradict flesh, yet in the end flesh suffers her selfe to be overcome, and subdued by the flesh : whereupon there being in a man that hath not the spirit, as well an affection of the flesh willing to conform it selfe with God, as to grieve, to be sorrowfull, and to resent it selfe for the inconveniences that offer themselves in this present life, it comes to passe, that one affection overcomming the other, it seems that such a man doth conform himself with the will of God, and it is not true : For hee doth

not conform himselfe, but with his own proper will, by which for his own satisfaction, and for his own designes, he doth determine to content himselfe of every thing, and to conform himselfe in all things with the will of God.

That this is true, wee read in many Books of the Gentiles, and we heare, and see it in many other Nations altogether Infidels, and others, that counterfeit faith. Likewise I understand, that there being a man, that hath not the spirit, as well an affection of the flesh to accept, and confesse the Gospell, as not accept, nor confesse it, it comes to passe, that one affection overcomming the other, it seems, that such an one believes the Gospell ; and it is not true : for he doth not believe but only his own opinion, and imagination, as the Jew, that stands stubborn in his Law, and as the Moore, that believes his Alcoran.

On the other side I understand that the flesh alwaies repugnes against the spirit, alwaies contradicts it, and alwaies struggles with it, by reason of the great enmity, that is between them two. Whereupon it comes to passe that there being in a man that hath the spirit, an affection of the spirit, that makes him willing to conform himselfe with the will of God, contenting himself of every thing that God doth, and repugning, and contrasting with the flesh, which suffers not it selfe to be overcome, but after a long space, it comes to passe,

that the man who hath the spirit, laments, relents, and is grieved for the corporall incommodities, and for all those other things, in which the flesh suffers, and above all things for death, even as we see that the saints of the Law did grieve themselves, and as S. *Paul*, a Saint of the Gospell would have resented it, as himselfe saith, if that friend of his had died ; and as the proper son of God our Lord God Jesus Christ did resent himselfe.

In like manner I understand, that there being in the man which hath the spirit, an affection of the spirit to be willing to accept, and confesse the Gospell, and the Flesh repugning, and contradicting, because it hath no part in such desire, nor in such will, it comes to passe, that a man that hath the spirit, feels a weaknesse in his faith, & goes wavering, and doubting in it, as wee have read in some Saints, and as we our selves see it in others ; in such sort, that as from the small contradiction which the affections of the flesh have amongst themselves, there comes forth an appearance of Piety, and appearance of Faith in them, that have not the spirit : so from the great contradiction, that is between the Flesh, and the Spirit, there proceeds in them that have the spirit a weaknesse in faith ; that befalling in a man, which befalls in the world, in a Province, or in a commonwealth. I would say, that as it comes to passe, that when any person speaketh, or publisheth

any thing with an affectiõ of the spirit, he presently findes a contrast, a contradiction and outward persecution, although it be a thing which is ordinarily spoken, & practised, but without the spirit, and out of humane affections: so likewise when a man goes about through the motion of the spirit to perswade himselfe, and *confirme himselfe in any thing pertaining to piety, or justification*, he suddenly findes an inward contrast, and contradiction: for his own affections, & his own appetites, which are mortall enemies to the spirit, rise up against him. And this comes to passe, notwithstãding that the selfe same things have been formerly accepted, and believed of him by his own proper affection, and opinion.

Whereupon I gather this conclusion, That it is a signe, that it is the holy Spirit which works in a man that which sets him in the will, and in the desire to have much piety, and much faith, when in all this a man finds in himselfe much contrast, and much contradiction, and when also the same comes to passe in that which is exteriour unto men. And I resolve my selfe, that in this contrast, & in this fight a man ought to labour, and travell much, but without affliction, or grieving himselfe; for although the flesh together with all its affections remain alive, yet the holy spirit should have the victory, and be the conquerour. For it is not meet that the son of the slave, that is,

the flesh, should be heire with the son of the Free-woman, that is the spirit, of those goods that properly belong to the spirit, that is, of the knowledge of God, in the present life, and of the vision of God in life everlasting. And saying the flesh, I understand the affection of flesh, that which men receive from Adam, all which must needs dye in us, to the intent that all that may live, which we can receive from Jesus Christ our Lord.

Consid. XXXVI.

In what the Christian Liberty doth consist, how it is knowne, and how it is exercised.

THAT it may be well understood, wherein it is, that *Christian liberty doth consist, how it is to be knowne and how it is to be exercised*, it imports much, to understand first in what the Hebrew servitude doth consist, how it was understood, and how it was exercised. The Hebrew servitude, as I understand it, proceeded from the command of the law, which menacing, and promising kept men in servitude, and intreated them as servants. Amongst them, that were of the Hebrew people, some applyed themselves to the law by inspiration, and others out of opinion ; and there were others also,

who cared not for the law, living licentiously; they knew not the Hebrew servitude, neither exercised themselves in it. They who out of opinion applyed themselves to the law, desiring, and procuring, that the Menaces, wherewith the law threatened transgressors, should not be executed on them, and that the promise, which the law made to them, that observ'd it, might bee fulfilled in them, knew the Hebrew servitude, but did not exercise it as they ought: For being governed by their owne proper spirit, they were most superstitious in some things, and most licentious in other. They who by inspiration applyed themselves unto the law, and exercised themselves in it, as was meete, desiring the promises thereof, and fearing the threatnings, knew the Hebrew servitude, seeing that it behoved them alwaies to stand knit unto the law, and they exercised themselves in it as was meete, holding themselves for servants, and depending on the will of God for being governed by the holy spirit, that did inspire them to the fulfilling of the law: they were, pious, holy, and just, in such sort, that the Hebrew servitude consisted in the law, and was knowne when men applyed themselves to the observation of the law, and was exercised, when the application proceeded from the holy spirit. On the contrary, the *Christian liberty consisteth in the abrogation of the law*, which was altogether

abrogated by the coming of the holy spirit, which succeeded in place of the law to governe the people of God.

Among them, who have the name of *Christians*, there are some, who feel this Liberty by the holy spirit: there are others, who *divine* it by humane spirit; and there are others, who neither feele, nor divine it.

They who neither feele, nor divine it, are in all points, and altogether like unto them, amongst the Hebrew people, who divined the servitude of the law, being in all things, and altogether most superstitious, obliging and binding themselves not only to that, which they think to be the law of God, but also to that which they know to be the law of man, and more then this, they themselves doe oblige, and binde themselves to other lawes; in such sort, as they know not in what *Christian liberty* doth consist, neither doe they know it, nor exercise it, living wretchedly in miserable, and hard servitude. They, who by humane spirit divine *Christian liberty*, are much like unto them amongst the Hebrew people, who made no account of the law, they taking away from themselves all manner of yoak, live licentiously, not knowing, nor exercising the *Christian liberty*, as was meete. They are ordinarily impious, and vicious; and I understand it, that they divine *Christian liberty* by humane spirit, they who by their owne wit, and Judgment, and by

that which they read, and heare, and understand, that a Christian man is free, not considering whether they bee Christians in such manner, as that *Christian liberty* appertains to them ; grow to make the licentiousnesse of the flesh *Christian liberty*.

They who by the holy spirit feele the *Christian liberty*, are like as it were to them amongst the Hebrew people, who through the holy spirit applied themselves unto the law : They know, that *Christian liberty consisteth in this, that a Christian shall not bee chastized for his evill living, nor shall not be rewarded for his well living ;* knowing, that chastizement is for the unbelievers, and the reward for the faithfull : in as much as God will chastize them, that believe not on Christ, and not believing on him doe not accept the covenant, that hee set betweene God, and man ; and that hee will reward them that shall believe in Christ, and accept the covenant of Christ.

They who in this manner know the *Christian liberty*, having no regard neither to chastizement, nor to punishment, and having a regard to observe the decorum of those persons, whom they represent in this present life, that is, to bee a member of Christ the most perfect head, and to live in this life a life like unto that, which they are to live in eternall life, doe well exercise the *Christian liberty :* For being governed by the holy spirit, on one side they finde, and know themselves to bee free, and exempted

from the law, in so much that it seemes to them, that they may say with S. *Paul, All things are lawfull unto me:* Neither fearing to be chastized for transgression, nor hoping to bee rewarded for observation; in which they feele, and know the *Christian liberty*. And on the other side they finde, and know themselves obliged to be like unto Christ in their life, and manners, and therefore they say with *S. Paul, all things are not expedient*. And standing in this they exercise themselves in *Christian liberty*, in such manner, that *Christian liberty consisteth in the abrogation of the law*, and is knowne, when men doe not feare the chastizement of the transgression of the law, nor pretend the reward of the observation thereof. And it is well exercised when men observe the decorum, that belongs to a Christian, who is a member of Christ, and ought in all his things to bee very conformable to Christ. Hence I gather, that since men, that divine *Christian liberty* by humane spirit, and wit, and Judgment, make themselves vicious, and impious; and not understanding it, make themselves superstitious, and miserable; and understanding it, knowing it, feeling it, and exercising it by the holy spirit, become holy, pious, and just, becoming very like unto Christ our Lord, it is good, that a man should apply himselfe to understand the *Christian liberty*, craving of God his holy spirit, which may cause him to know, and feele it,

and likewise make him to exercise it. And in this manner, neither will the not knowing it make him to live with superstition, and in misery: nor the knowing it by humane spirit make him to live licentious in his *manners*, and impious in his minde: And to understand it, know it, and exercise it, will make him to live without feare before God with holinesse, and Justice all the time of his life, and will afterward set him glorious in life everlasting with Jesus Christ our Lord.

This XXXVI. Consideration saith the translatour seemes expressed in difficult, and ambiguous words, which may justly breed exception, if so it bee not taken altogether. I confesse (saith he) it is one of them, which I doe not fully understand. See the Preface.

Consid. XXXVII.

That they, who know God by mens relation, have a false opinion of him, and they who know him by the holy spirit, have a good.

THIS is alwaies true, that men frame their opinions, and their conceits of those things, which they know not, according to the relations, and informations, that men give them of those things. And it comes to passe, that understanding, that a man takes an affection to every thing, which he seeth, we hold him for vaine; And understanding, that hee doth delight to take money, and gifts, we hold him for covetous; and understanding, that he doth not pardon, when hee is offended, wee hold him for cruell, inhumane, and vindicative. In like manner

this is alwayes true, that if it come to passe wee have need of such a man, wee doe endeavour to gaine his good will with those things, which are according to the opinion and conceit, which we have of him by relation, in which we continue, and persevere, untill such time as holding strait familiarity with that man, by litle, and litle wee goe framing other opinions, and other conceits, according to that which we our selves know of him. Whereupon it comes to passe, that now we doe not goe about to gaine his good will by those things, with which we did at first, following the *Relation;* But by those things, which according to our owne knowledge seeme to us to bee to purpose.

This selfe same betides us with God: Men being deceived by humane Philosophy, and by their owne wisdome, and reason, which doth not reach unto the knowledge of God, and being deceived principally by superstition, and false religion, they make relation, that God is so delicate, and sensitive, that hee is offended for every thing: that he is so vindicative, that he doth chastize all offences; that he is so cruell, that hee chastizeth them with eternall punishment: that he is so inhumane, that hee delights, that we should evill intreat our persons, in so much as to shed our owne blood, which he hath given unto us; and that we should deprive our selves of that substance, which he hath given unto us to the end that

wee should therewith maintaine our selves in this present life; that he doth delight, that we should goe naked, and barefoot, alwaies suffering: That he is vaine, and that presents doe please him, and that he delights to have gold, and goodly furniture; and in summe, that he delights himselfe of all those things, in which a Tyrant doth delight, and rejoyceth to have from them, that are subject to him. According to this *Relation*, which men make us of God, we frame our opinions, and our conceits of God, and so much the more, in as much as what men tell us by word of mouth, we finde written in the writings of men. And in as much as both they and we, when we begin to read *holy Scripture*, have already conceived this opinion of God, and formed these conceits of him, it comes to passe, that not gathering the true fruit of *holy Scripture*, which consisteth in the knowledge of God, but rather stretching it out, and understanding it according to that opinion, and to those conceits, which we bring with us by the *Relation of men*, it befals us, that the *holy Scripture*, being the *Relation of the holy spirit*, by meanes whereof we might conceive a true opinion, and right conceits of God, we make it, that it become the *Relation of men*, and that it speakes not that which the holy spirit intends, but that which humane ignorance imagines. From whence it comes, that men knowing, that they have

neede of God, because they hold him for sensitive, for vindicative, for cruell, live in continuall scruples, in continuall feare, and terror, which are things that ordinarily beget hatred. Because we hold him for inhumane wee evill intreat our own persons with fastings, with watchings, with disciplines, and with all those other things, which the flesh abhorres; And in this we think much to please God. Because wee hold him for covetous, we offer unto him our goods, and wee adorne him with ornaments of gold, and of silver, and of jewels. And in summe, because wee hold him for a Tyrant, we demeane our selves with him in all things, and every where, as we demeane our selves with them that are Tyrants. In this we abide, and in this we persevere with God all the time that we frame our opinions, and our conceits of God by the *Relation*, that we have *of men*. Whence I understand, that whilst a man procures to gaine Gods goodwill by these things, he shewes, that the opinion, and conceit, that he hath of God is by *mans Relation*. And if any man shall say unto me, I doe these things to conforme my selfe with others, but I have no confidence in them, nor I esteeme them at all; I shall answer him, that it is a most difficult thing to understand, whether he trust in thẽ, or no; And I shall say unto him, Wilt thou, Brother, understand whether thou trust in thẽ, or no? Examine

thy selfe well, whether thou finde satisfaction in doing of them or no? whether thou hast a good opinion of them, who doe them or no? and whether thou hast an evill opinion of them that doe them not, or no? And so shalt thou understand, whether thou hast confidence in them or no. And finding, that thou hast confidence in them, hold for certaine, that the opinion, and the conceit, which thou hast of God, is by *Relation of men.*

They who accepting the Gospell, and through the Covenant of Justification, which is by Jesus Christ our Lord, being made the sonnes of God, and having familiarity with God, know God, and get a new opinion of God, and frame new conceits of God, not now by relation, but by knowledge, and experience; and going unto the *holy Scriptures* with their new opinion, and with their new conceits, finde written in it the selfe same, which they know, and experiment: They understand, that God is patient, mercifull, slow to wrath, & estranged from revenge, except it bee in them, that are the vessels of wrath, whom also God for some time tolerates, and cõports. Understanding this, they drive out of their mindes the scruples, the fears, & the terrors; they understand, that God is full of such loving kindnesse that to give eternall life to men, he sent into the world his own sonne, made a man, on whom he executed the rigor of his

Justice, wherby they know, that he doth not delight, that men should evill intreat their owne persons, but that they should in such sort be dispoiled of self-love, that being evill intreated upon whatsoever occasion, they should not be grieved, nor resent themselves ; And that he would not, that they should deprive themselves of their goods, but that they should possesse them in such manner, that being by what ever occasion deprived of them, they should not esteeme it for evill, nor be sorrowfull ; and that it being necessary to leave them, God calling them to the preaching, and manifestation of the Gospell, they should immediately leave them, and deprive themselves of them. Finally these persons holding this new opinion, and these new conceits of God, knowing God first in Christ, are just, and holy ; and knowing that God delights himselfe of holinesse, and justice, they serve him in holinesse, and justice. And also acknowledging God in these naturall things, they content themselves of all things, after whatsoever manner they come to passe ; they follow willingly that order, which God hath set, without being grieved, or resenting themselves for any of those things which befall them, holding them all for good, and just, and holy ; although sometimes according to the judgment of humane wisedome they be judged the contrary. And because they understand, that God is delighted with this obedience, and

this mortification of humane wisedome, in serving with obedience, and with mortification, they serve with piety: In this they abide, whilst they remaine in the opinion, and in the conceits, which are had of God by the familiarity, and by the knowledge, and by the experience that they have of God, who accept the covenant of Justification, which is by Jesus Christ our Lord. They as I understand, not only finde no satisfaction in those things, which they doe, who stand in that opinion of God, and in those conceits of God, which are had by *Relation of men;* but if they be necessitated to doe them, they feele displeasure, and discontent: And this displeasure, and this discontent in these things I understand to be a good countersigne for to know, that a man hath now lost the opinion, and those conceits of God which are by Relation of men, and hath obtained that opinion, and those conceits of God, which are by familiarity, and by the knowledge of God, and by the experience of those things which are by the spirit of God.

By this Consideration I understand the cause, why a person beginning to have familiarity with God, and to have experience of the things of the spirit of God, it seems every day to him, that the knowledge of God is renewed in him, that is, that hee comes anew to know God; and that by reason that holding a long time imprinted in his minde that opinion of God,

and those conceits which are by *Relation of Men*, and not being able at once to dispoyle himselfe of them, and going leaving them by litle and litle, he goes on by litle and litle receiving that opinion, and those conceits of God, which are by the spirit of God. Whereupon it comes to passe, that it seems to him to make so many changes in the knowledge of God, as those are, which he makes in leaving his old opinion, and his old conceits of God, and in cloathing of himselfe of a new opinion, and new conceits of God. And because it is also more proportionable to the depraved nature of man to abide in the first, then in the second, in the old, then in the new, in that of *Adam*, then in that of Christ, in that of the Law, then in that of the Gospell; I understand, that with difficulty doth a man spoyle himselfe of the old, and cloath himselfe with the new. And I understand, that to a regenerate man, and renued by the holy Spirit, it appertaines to keep his mind all his life long, attent to dispoyle himselfe of that opinion, and of those conceits of God, which are by *Relation of men;* and to cloath himselfe of that opinion, and of those conceits of God, which are by *Revelation of the spirit of God*, which is obtained by Jesus Christ our Lord.

Consid. XXXVIII.

By a comparison is shewed in what the errour of false Christians doth consist, and what thing that is which true Christians doe.

THIS is certain, that all of us would judge, and hold them for very sots, & very fools, who finding themselves banished from a kingdome by their demerits, and there being presented unto them on their Kings behalfe a Patent subscribed with his name, and sealed with his seal, by which he pardons them, and enables them to returne unto the Kingdome, and they taking the Patent, & acknowledging the Kings hand in it, and the Kings seale, should not care at all to come unto the kingdome, setting themselves to examine, whether the seale, with which that Pattent was sealed, were of gold, or of brasse; and occupying themselves in adoring, & adorning it, themselves alwaies abiding in exile, and deprived of the kingdome, and deprived of the Kings Grace, procuring by other means, and by other waies to have that selfe-same, which the King had freely, and liberally given unto them by that Patent of his, which they had read, and acknowledged, & which they adore, and observe with reverence, doing in it, and with it that which is of no importance to them,

to that purpose for which the King sent it unto them. For that which belonged to them to doe, if so be they were wise, were in receiving, and acknowledging the Patent to come unto the kingdome, and to accept the Kings Grace, and afterwards to conserve, and well keep that his Patent in testimony of their pardon, and thereby should they know from the Kings hand, and from his seale what ever concerned them to know.

By this comparison, or similitude I understand what a man ought to doe presently after he comes to the knowledge of the Evangelicall preaching, which is like unto a Patent, by which God freely and liberally pardons all those misdoings, by reason whereof we remain in exile, and out of his kingdome, and he doth enable us to return, and to enter into it, and to recover his favour, and together with it his Image, and similitude. And I understand also how great, and wherein the errour, the sottishnesse, and the folly of men doth consist, who reading the Gospell, approving it, and holding it for true, and yet not relying upon that which it promiseth, nor entring into the kingdome of God, nor making peace with God, doe occupy themselves in examining & verifying curious matters of God, and of Christ, such as appertain not to them, and are not profitable unto them ; and doe occupy themselves in serving God, and Christ in those

things which are not required of them, nor are acceptable unto him, and by which they doe peradventure more procure the wrath of God against themselves. In this errour I understand it, all men come, who govern themselves in Gods affaires with humane wisdome, not knowing God, nor knowing Jesus Christ our Lord.

Consid. XXXIX.

That Quickning answereth to Mortification, and the glory of the Resurrection answereth to Quickning.

HIS is certain, that as soon as a man being inspired of God accepts the covenant of justification by Jesus Christ our Lord, he begins to dye unto the world, and to live unto God, to dye unto Adam, and to live unto Christ, to come out of the kingdome of the world, and to enter into the kingdome of God. And that at that time which a man dyes, the soule being separated from the body, hee doth accomplish his dying to the world, his dying to Adam, and his comming out of the kingdome of the world; and that when he shall arise again, his soule returning to unite it selfe with the body, he shall live perfectly, and entirely unto God; he shall live unto Christ, and shall abide in the kingdome of God. Whereupon considering

the difference that is betwixt the state of a man however much mortified he be to Adam, and to the world, whilst his soul remaines with his body, and the estate of another man already dead, his soul being severed from his body, I understand the difference that shall be between the estate of a man, how much soever mortified he be to God, & to Christ, whilst he continues in this present life, from that estate in which he shall stand being raised to God, & to Christ in eternall life: understanding that there shall be without all compare greater difference between the state of the Resurrection, and that of Vivification, then is between the state of Death, and that of Mortification, although this should be never so great. I would say, that much greater is the difference between a man raised up, and him that is quickned, then that which is between a man that is dead, and him that is mortified; understanding that the mortified stands as it were dead, standing crucified unto the world, and unto himselfe rather in the other life then in this; and that he who is quickned, stands as it were not raised up, standing subject to passions and to death, from all which he is free in the Resurrection. And understanding all this, I use so to call *Mortification an imperfect death, and vivification an imperfect resurrection*, And I understand, *that such shall the resurrection be in eternall life, as the Vivification is in the present:* I would

say, that *the glory of the resurrection shall answer to the perfection of the Vivification.* Whence I gather, that since Vivification answereth to mortification in this present life, and that the glory of the resurrection in eternall life shall answer unto vivification, it belongs to the pious Christian, who desires to live eternall life, to attend to mortify himselfe much, to become much like to Christ in his death, that he may be likewise much like to Christ in his resurrection, in which a man shall perpetually abide in the kingdome of God, together with the son of God himself Jesus Christ our Lord.

Consid. XL.

Two Wills in God, one Mediate, and another Immediate.

N God I consider *two Wills, one Mediate, and Generall, and another Immediate, & Particular.* With one I understand it, he governs the universe; And with the other, I understand, he governs those, who are redeemed by Christ. Of the one I understand all the creatures are the executioners every one in his degree, and office; and of the other I understand, the holy Spirit is the executioner, and the persons which are partakers of the selfe same spirit.

Furthermore I understand, that men doe

oftimes grieve themselves for those effects which result from the *Mediate Will* of God, because it seems to them to redound unto their dammage. And I understand, that of those effects, which result from the *Immediate Will* of God, those persons to whom they appertain, doe alwaies rejoyce, because they alwaies redound to their good. The effects of the *Mediate Will* I understand to be those, which result from the heavenly influences, and other naturall causes, which following the order that God hath set, doe sometimes hurt, and sometimes help. This order, and this course I understand, is sometimes altered by the *Immediate Will* of God; and I understand it, is sometimes restrained by the selfe same *Will*. And in this alteration, and restraint I understand, that one part of that *Will* of God, which we call *Immediate*, doth consist; because it followeth not the common and generall order: The other part of the *Immediate Will* of God I understand consists in those things which he himselfe doth by his word, and by the holy Spirit; such as are the Creation of the world, and particularly that of Man; the Reparation of mankinde by Jesus Christ; the Vocation to the participation of this good; the Justification, with all the other spiritual knowledges, and feelings. To this *Immediate Will* of God I understand a man was subject in his first creation: And I understand, that in sinning hee made himselfe subject to

the *Mediate Will* of God, under which subjection I understand all evills doe consist, and all troubles, to which our humane nature is subject, amongst which death is a most principall one.

In this discourse that hath been said, I understand two things; the one, that Adam disobeying God made us subject to that *Will* of God, which is *Mediate*, and thereupon to evils, and to death: And that Christ obeying God returnes his to the subjection, and to the *Will* of God, which is *Immediate;* and therefore he frees them from evils, and from death: From death he frees them, habilitating them unto the Resurrection, in which they shall live an eternall life: And from evills he doth sometimes free them, causing that those should not touch them, which should touch them according to ordinary course; At other times depriving them of the feeling of them; and other times mortifying them therewith: In such sort that the evill is converted into good, in such sort, that like as he doth not in such manner free them from death, that they should not dye, but he doth abilitate them to a most happy everlasting life; so neither doth he free them from evills, in such sort, as they should not touch them, but hee doth abilitate them to draw good out of these evills.

The other thing which I understand, is that the continuall sighing of a man, that feels, or begins to feel in himselfe the benefit of Christ,

ought to be desiring, and demanding to be freed from the subjection of Gods *Mediate Will*, and return under that *Will* which is *Immediate*. For God being soveraignly good, or rather good it selfe in that *Immediate Will* of his there can be nothing but that which is such as he himselfe. And I think assuredly, that Christ counselling his to say, *Thy will be done*, does counsell them to have this desire, of which I have spoken, and that they should alwaies sigh in this manner; as if he should have said; Crave of God that he would make you exempt from that ordinary Regiment, and government, and make you free from the government of his *Mediate Will*, & that he set you in that of his *Immediate Will;* in such sort, that like as the heavenly armies are immediately governed of God, so you also, that are on earth, may bee immediately governed of God!

Whence I gather, that when a pious person shall feele himselfe troubled, and molested in his body, or in his minde, it shall be well, that attributing that trouble, and molestation to the subjection of that *will* of God, which is *mediate*, he should feele in himselfe the evill of *Adam;* and that desiring, and sighing to feele the good of Christ, he should say to God, *Thy will be done! Free me, Lord, from this thy mediate, and generall will*, & set me in thy *immediate, and particular will!* deprive me of the feeling of evill of the disobedience of *Adam* and set me in the

feeling of good of the obedience of Christ! They who say these words, *Thy will be done*, and understand it not in this manner, if they shall well examine their mindes, I am assured they shall find they say, because they cannot choose: for if so be they could cause that God should doe that which they would, they would not easily remit themselves to the *Will* of God: but when they cannot put in execution their own wills, they say unto God, *Thy will be done*, making a vertue of necessity. They who say unto God, *Thy will be done*, pretending as is said, to bee subject to the *Will* of God, that is *Immediate*, they say it with all their minde, they say it with the holy Spirit, and they say it in that sense which Jesus Christ our Saviour intended it should be said.

I doe not understand, that in that *Will* of God, which I call *Mediate*, there is not a particular providence of God, but I understand, that that providence is generall to many persons, such as is to raine, the sunshine &c. of which things many enjoy their parts. And the *Immediate Will* I understand it is a more particular, and more favourable providence with them who are elected, such as it was in giving us Christ, and such as are other favours, which are done more to one then to another, of which sometimes some wicked likewise have their part, although that bee not Gods principall intent: so as when he staid the Sun through

Joshuah's prayers; of that favour many wicked had their part, as man may say, by chance, the people of God enjoying it much otherwise, because they felt the favour of God. In this selfesame manner a man may discourse through all outward favours, which God doth unto his, of which others likewise that are not his, doe alwaies enjoy some part, but they doe not know that more particular, and more favourable providence, and *Will* of God, and so as much as concernes them, they are things that come by chance.

I resolve therefore my selfe in this, that saying the *Mediate Will* of God, I understand that particular providence of God, which is with naturall order, in which alwaies God doth concurre; and that saying the *Immediate Will* of God, I understand the more particular, and favourable providence of God, by which the naturall order is altred. And to this I attribute all that which God works in his, and for his. And I call them his, who are incorporated with Jesus Christ our Lord.

Consid. XLI.

That God will, that Pious Persons should know that all things are to come from him, and that they should pretend to have them all of him.

CONSIDERING that Jesus Christ our Lord certifies every pious person, that *hee shall obtain from his eternall Father all that which with confidence he shall demand in Prayer;* and experimenting in my selfe, and finding the selfesame experience in other persons addicted unto piety, that sometimes I doe lesse fully obtain that which I demand, when to my seeming I have most confidence in prayer; And that sometimes I doe obtain that which I demand, when to my seeming I have less confidence in prayer; I suppose that God so demands of a man confidence in his prayers, as he demands of him all his love. God well knows that a man cannot *Love him with all his heart;* and he well knows, that he cannot have confidence in prayer; for both the one, and the other is contrary to his naturall inclination; and it is necessary, that both the one, and the other should come from him. And hee requires it of man, because man should know himselfe, and knowing himselfe should humble himselfe, and remit himselfe to the mercy of God, and should not pretend to be able to

doe any thing of himselfe. And because hee knowes that a mans minde is most arrogant, he is sometimes the more deafe to a mans petition, when it seems to a man himselfe to have greatest confidence in his praier. This God doth, to the intent, that a man should not attribute that to his own confidence, which hee obtaines by prayer ; and to the intent, that hee should understand the difference between that confidence, which is properly his own, and that which comes from God : And to the intent he might know, that he makes accompt of him and that hee loves him, sometimes hee gives him that which he demands, when to his owne seeming hee hath least confidence ; other times he gives it him without demanding, only upon desiring ; and sometimes he gives him that, which he would, it may be, desire, without any desiring at all. Whereupon I understand, that God would have from a man, that hee should apply his minde to give all his love unto him ; to have confidence only in him, to hope from him all whatever appertaines to this present life, or to the future. With this application, and with this propension I understand, that a man obtaines two principall things ; the one, that God winkes at his coldnesse in love, his weakenesse in confidence, and his impatience in hope ; and the other, that God himselfe by litle, and litle goes inflaming him in love, fortifying him in confidence, & animating him

in hope ; and so he comes to fulfill that, which Jesus Christ our Lord promised.

Consid. XLII.

In what sort a pious person ought to governe himselfe in the state of prosperity, and in inward adversity.

IT comes to passe, that a pious person finding himselfe in a dry, and discontented estate, findes himselfe likewise without confidence, and as it were an Infidell. And it comes to passe, that the selfe same finding himselfe in another estate with satisfaction, and with joy, and content, findes himselfe together therewith full of confidence, and full of faith, whereupon the enemy of mankinde, willing to disturbe his felicity, comes to perswade him, that he trusteth, and believeth for the good, which he findes in himselfe, in such sort that he hath confidence in himselfe and not in God ; And it is cleane contrary. And therefore the pious person finding himselfe in that first estate, shall know, and understand, what he is of himselfe what his owne being is, and the being which he hath from Adam, and shall thinke, because hee hath at other times felt the favour of God, he feeles in that estate his disfavour, for as much as none ever feeles the disfavour, but he that hath felt the favour : And so thinking shall assure

himselfe of his election, of his vocation, and predestination, and shall say, The selfe same God, who without my desert hath at other times favoured me, shall draw me out of this disfavour, and returne mee unto his favour.

When a pious person shall finde himselfe in the *estate of prosperity*, he shall know, and understand that which he is through God, and the being, which hee hath from God, and the being which he hath through Christ, and shall know in himselfe the presence of God, unto which he shall attribute his loving, his confidence, his believing, and his hope, knowing that they are all the gifts of God, having already knowne, what hee is of himselfe, what he is without God.

In this manner knowing himselfe in that first estate deprived of the presence of God, and knowing God in the second state, and beeing rich by the presence of God, hee shall much augment himselfe in the knowledge of himselfe, and in the knowledge of God: And *this*, as *Solomon* saith, *is all that belongs to a man.* He would say that herein consisted all his being, and all the perfection of a man, that he should know, that his being, and his perfection comes from God through Jesus Christ our Lord.

Hoc est omnis homo.

Addition.

I doe not meane, that Justification answers to Faith, but that they, who believe, enjoy

Justification of the Justice of God executed in Christ. And I understand, that a man being Just by this Justice, doth as much prize himselfe, or esteeme himselfe, or vaine-glory himselfe, as much as the theife, who is taken from the Gallowes in the *Holy Weeke*, prizeth himselfe, esteemes himselfe, and vaine-glories himselfe for his deliverance. Men never esteeme themselves, but for that wherein they finde, and know their owne proper vertue: I speake of them, who have good judgment. And if any man shall say unto me, wherefore doth *S. Paul* so much prize himselfe, and glory for his being a *Christian?* I will answer him, that *S. Paul* did not prize himselfe of himselfe for his owne glory, but he did prize himselfe of Christ for the glory of God: as the thiefe prizing himselfe for his deliverance glorieth not, nor prizeth himselfe for his proper glory, but prizeth himselfe, as a man may say, of the *Holy Weeke* for the glory of Christ.

The Weeke before Easter.

Consid. XLIII.

How a pious person may assure himselfe to have obtained Piety, and Justification by the Spirit, and not by Humane wisdome.

FOR as much as I understand that amongst other things with which the evill Spirits disquiet, and molest the thoughts of persons applyed unto piety, one is to perswade them, that the

knowledge, which they have of God, and of Christ, and that understanding of the spirituall things of the holy Spirit, is not gotten by them through Revelation, or inward Inspiration, as they obtaine it who are elected of God, and as it ought to be, to the intent, that that blessednesse, for which our Saviour pronounced S. *Peter blessed*, may reach unto them; but by humane wisdome, by Judgment, and by humane industry, as those men obtaine it, who are not elected of God, and therefore are neither held, nor called *blessed*. And because understanding this I desire, that they, who know God and Christ by the holy spirit, should understand their good, and their felicity, I say that every *pious person* and just by the Justice executed in Christ, being sollicited with such imaginations, and with such perswasions, should for the first *hold it certaine, that if his piety, and his justification were not the worke of the holy Spirit, he should not bee sollicited with such imaginations, nor with such perswasions*. For *flesh is* never contrary unto flesh, and it is alwaies *contrary to the spirit*. And therefore the evill spirits, who, as *David* saith, *seeke ill thoughts*, serving themselves of the enmity that is betweene the flesh and the holy Spirit, doe disturbe the Spirit with such imaginations, and with such perswasions. If they cannot by such meanes drive away from them such kinde of imaginations, and perswasions, let them compare that which they know of

God and of Christ, and that which they understand of spirituall things by the operation of the holy spirit himselfe, with that which men of the world, who are prized and esteemed for their wits, and judgments, and for their industries, doe cõmonly understand, who have read the same things, which they have, and have heard the same things which they have, and pretend that selfe same, which they doe. And finding it, as indeed they shall finde it, that it is much different, and very diverse, and of another quality; that which they know of God, and of Christ, and that which they understand of spirituall things by meanes of the holy spirit himselfe, from that which commonly men know, and understand; They may well certify themselves, that neither by *wit*, nor by *Judgment*, nor by *humane Industry* they have obtained the *grace of Piety*, and the *grace of Justification*, but properly by divine revelation, and by divine inspiration, and by the *holy Spirit;* except they bee so presumptuous, and so arrogant, that they think themselves to have more wit, and more industry, and more judgment, then other men. But this thought is alwaies farre from those persons which are elected of God to the participation of the grace, and favour of God, which is preached amongst men in the Gospell of Jesus Christ our Lord.

Consid. XLIIII.

In what manner a man shall know what fruit hee hath made in Mortification, and what is the cause, that they, who apply themselves to Piety, are sollicited by Affections, and Appetites, with which they were never before sollicited.

I UNDERSTAND, that when a *person would understand the profit that he hath made in mortification*, I would say, what affections, and appetites he hath mortified, he shall know it by examining himselfe throughly, what affections, and appetites he hath found alive in himselfe and intire, being sollicited by them. And considering what, and which of them are now dead, and mortified, *he shall understand what profit hee hath made in mortification.* For I understand, that he, who hath never felt the shame to speake of the Justice of Christ, hath not mortified the affection of shame, which is proper, and naturall unto man : And he, that hath felt the shame, and now no more feeles it, he it is that hath mortified it ; as S. *Paul* had mortify'd it, according as he shewes, saying, that *he was not ashamed to preach the Gospell.* And I understand, that if hee had never beene ashamed, hee would never have gloried in not being ashamed. In like manner I understand, that none hath

mortified the affection of the honour of the world, and of his owne proper esteeme, but hee that having beene sollicited thereunto, and having combated is now no more sollicited. This self same I understand of the affections of anger, of envy, of hatred, and of revenge, as I likewise understand it of the sensuall appetites. Understanding, that none hath mortifi'd the carnall appetite, but he, that having beene sollicited by it, and having combated with it, is no more sollicited. This selfe same I understand of that Appetite, which delights to see things that please the eyes, and to eate things, that please the tast, and to heare vaine things and matters of the world, & to smell delicate things, understanding it, that he only may say, that he is mortified in these appetites, who having beene sollicited, and molested by them, and having combated with them, is now reduced to such termes, that either he feeles them not, or is so much master of them, that with ease he overcomes them, when ever they molest him. And because none dyes, but he that hath lived, it being necessary, that in them who are to be quickned, all that which is according to the flesh, should die, as well touching affections, as appetites, I understand, that all this being to die in the regenerated, it is the worke of God, that presently when a man sets himselfe to pietie, he should bee molested, and sollicited not only from those

affections and appetites, with which he was formerly sollicited, but moreover with others, which he never before felt, being different, yea and very strange ones ; to the intent that feeling them alive hee may kill them, and killing them, his regeneration should be made perfect, as appertaines to them that are members of the Sonne of God Jesus Christ our Lord.

Consid. XLV.

Whence the feare of death proceeds in pious persons, and that it is a signe of Predestination for a man to content himselfe, that there should be another life.

ILLING to understand whence it proceeds, that many estranged from piety have voluntarily offered themselves unto *Death*, and have willed, and desired it, and have themselves killed themselves ; And many pious are grieved, and much resent the remembrance of *Death*, not being able to reduce themselves to be content to die, which according to humane reason ought to be cleane contrary ; In as much, as they who are estranged from piety either doe not believe the other life, or are doubtfull of it, or doe not thinke to bee happy in it ; And in as much as they who are pious, believe the other life, and are very certaine of it, and are assured that they shall be happy in it ; I come to thinke after

this manner, that amongst them who are estranged from piety, some doe not feare *death* for some opinions whereof they are perswaded; and others because they hold it for a point of valour not to feare it; And others love *death*, believing that they shall get fame by dying; and others, because it is troublesome, and painefull unto them to live in necessity, or in dishonour, wherein they doe, as the sick-patient, that puts himselfe into hazard of running into a greater infirmity through desire of comming out of that lesse which he feeles. In all these I consider their owne proper rashnesse, their owne proper folly, and their owne proper impatiency. Moreover I thinke, that amongst the *pious*, *that feare death*, some feare it because they are not throughly *confirmed in piety*, nor throughly assured of that Justice, by which eternall life is obtained; others feare it through *naturall instinct*, it being Gods doing that men should feare *Death*, and love life, to the intent they may preserve themselves in life; and others feare it, in as much as it is given to men in punishment of their sinne, it being Gods doing, that a man should feel as a punishment that which is given him as a punishment by generall sentence, which belongs to every man, as indeede the evill of originall sinne belongs to every man.

In every of these I know pietie, Justice, and holinesse, albeit, in the first I know weaknesse, and infirmity, as I also know in those pious

persons, who without feeling the inward inspiration, that God would have them to die, doe desire, and love *Death*. For this desire is not free from some branch of impatiency, like unto that of them, who are strangers from piety.

Whence I take this resolution, that for as much as in them, who are strangers from pietie, the not fearing of death, and the loving it, proceeds from rashnesse, folly, and impatiency; and the fearing of death in the pious proceeds from pietie, Justice, and holinesse; that neither the stranger from piety hath cause to exalt himselfe, when he feares not *Death;* nor the pious hath cause to be sorrowfull, when hee findes himselfe fearefull of *Death:* knowing that the feare comes to him through weaknesse and infirmity, for his small assurance, and firmenesse in his confidence; or it comes to him by naturall inclination, or it comes to him through sence of the punishment of sinne, which is *effectuall* in all them that appertaine to the people of God, yea even when themselves thinke it not so. Whereupon if a man shall say, that Christ having satisfyed for originall sinne, they who are his members, ought not to feele the punishment, or chastisement of death, I shall say unto him, that Christ did not revoke that sentence given against us, whereby we are all obliged to *Death*, but that he remedyed it by his resurrection, in such sort as wee die by Adam, and shall rise againe by Christ.

I also take another resolution, that is, that a pious person doth then content himselfe of *Death, as pious*, when by his death the glory of God is illustrated; as the Christian Martyrs did content themselves; and when it is Gods will, that he should die. For then, as I understand, God gives him content, in such sort, as when a pious person feeles in himselfe a strong feare of *Death*, not being able to bring himselfe to be content to die, hee may hold for certaine, that God will not at that time take him from this life: And he ought to thinke that as long as he feares, the naturall inclination, and the chastizement of sinne worke their effects in him, and so hee will not be grieved, nor accompt himselfe lesse in pietie for this matter. They that are strangers from piety, when they least feare *Death*, and when they have most brought themselves to be contented with it, if they would speake truth, will confesse, that if it were in their power, they would not that there should be any other life; for they are not certaine to be happy therein. And they who are pious, when they most feare *Death*, speaking the truth will confesse, that they would not be contented, that there were no other life, feeling within themselves that God hath not created them for this, but for another. And for a man to be thus not contented of this life only, as I understand it, is a great countersigne for a man to bee *assured* of his piety, and of his *Predestination*.

For I hold for certaine, that to them, to whom God meanes to give eternall life, hee doth also put a great love, and great affection of it, in such sort, that hee who shall finde in his minde a desire that there were no other life, let him hold himselfe impious, although hee would choose to die, and let him not despaire. For albeit he be out of piety, hee ought to thinke, that God is able to draw him out of it, as he hath drawn, and doth draw all them that have beene, and are in it. And hee who shall finde in his minde a love of eternall life, not contenting himselfe with this present, may hold himselfe for pious, and for *predestinated unto life everlasting*, although he *feare death*, considering all this, which hath beene said, and above all, that even the only Begotten Sonne of God *feared Death*, Jesus Christ our Lord.

Consid. XLVI.

That they, who walke through the Christian path without the inward light of the holy Spirit, are like unto them, that walke in the night without the light of the Sunne.

LL they, who being guided only by their naturall light, and by humane wisdome presume to understand the things that are of the Spirit of God, & to walk in the Christian way, that is, to live

Christianly, I liken them *to a man, that goes by night* with the light only of his own eyes, through a way that is full of dangers, and inconveniences. And it seemes to me, that as to such a one sometimes a piece of wood will seeme a thiefe, and a stone an armed man, and thereupon he will fly, and be afraid; and another time the water will seeme a stone, and he will wet himselfe, and the shadow will seeme to him a tree, and thinking to leane to it he will fall on the ground: Even so neither more nor lesse hee that walkes *Gods way* being guided by his naturall light, is sometimes affrighted by those things which ought not to affright him, and is sometimes secured, and reposeth himselfe on those things, on which he ought not to secure, nor repose. And so going hee goes on groping like a man amazed, and without knowing what he doth. Hee that walkes by the *light of the holy Scripture*, and by the examples of Saints, but without the *Spirit*, I liken him unto one, that *walkes by night* carying a candle in his hand, and goes not altogether in the darke: but yet notwithstanding he goes not without feare, nor hee goes not secure in his minde, nor certaine not to fall into many inconveniences. Whereupon I understand, that as to the traveller, of whome I have spoken, that travels by night, by the light of his owne eyes only, the best, and most wholesome counsell that could be given him,

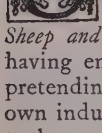
were, that hee should stay in his journey whilst the night lasteth, untill such time as the sunne were risen, and would shew him the way, and the things that are in it, and he might travell, being helped by the light of his own eyes. Even so to him, that walkes *Gods way* only with his naturall light, with the testimony of Scriptures, and with the example of Saints, the best, and most wholesome counsell that could be given him, is, that he should firme himselfe in his journey, whilst the night of his owne proper blindnesse continueth, untill such time that God send him his spirit, by meanes whereof with his naturall light, and with his wisedome, hee may be able well to understand the journee, and to see all that is therein. And if any person shall demand me, saying, How shall I doe to firme my selfe in this journey? I will answer him, Exercise not thy selfe in any thing *pretending Justification* thereby nor Religion of any sort, nor of any quality; and pray God affectionately, that hee would send thee his Spirit, which may be unto thee as a *Sunne* in this journey, wherein by thine owne wisedome, thou neither knowest, nor canst travell; and stand attentive all the time, that God shall deferre to send unto thee his Spirit, applying thy selfe to all those things, which offer themselves to thee, in which thou knowest true piety without any mixture of superstition, and content thy selfe of whatsoever

Pretending to merit.

God doth, and be discontented of all whatever thou dost thy selfe. This is that which I should say unto him. And I understand, that as if the sunne should breake forth altogether with all his splendor, it would in such sort blind the eyes of the Traveller, of whom I have spoken, that he would not be able to make any more use of them, then as if it were night: Even so in like manner if the Spirit of God should at once give unto a person all that knowledge, which he gives in length of time, it would blind him, and put him in greater inconvenience, then at first. And because this is true, I understand that our God, rich in liberality, and in mercy, gives unto us his spirit, and he gives it unto us in such manner, as it may helpe, and not harme us, not according to our appetites, but according to his eternall wisedome, by which as a good Father he governeth them, who are his sonnes remaining incorporated in his only Sonne Jesus Christ our Lord.

Consid. XLVII.

Foure Counter-signes to know them by, who pretend piety, and the spirit, not having either the one, or the other.



NDERSTANDING that the *false Prophets*, of whom our Lord Jesus Christ counselleth us to *beware*, because they shew themselves *as Sheep and are Wolves*, are properly those, who having entred themselves into Christian piety, pretending by their own exercises, and by their own industry to obtain the spirit of God, and to become spirituall, and not being able to compasse their intent, remain alwaies impious in their minds, although they dissemble, and feigne piety as much as it may bee feigned with strange superstitions, and other ceremonies, which have an appearance of piety : & understanding likewise that the cause, why Jesus Christ our Lord saith unto us, *That we should beware of them*, is because they are the most pernitious pestilence that can be for them who attend unto piety, in as much as having lost the shame of the world, and having renounced honour, and outward reputation, and having lost the respect unto God, and to all religion, they doe only attend to doe all the dammage that they can to piety, and to those persons that attend unto it, finding the dore open

thereunto by the communication, and conversation that they have with such persons. Now desiring that pious, and spirituall persons should know these kinds of *Wolves* that make themselves *Sheep*, and knowing them, should *beware* to converse and deale with them, with that dove-like simplicity, which they have obtained through the holy Spirit, using that *serpentine wisdome* which is naturall unto them ; I have considered *foure countersignes*, whereby spirituall persons may discover, whether he that comes unto them, comes called of God, or comes on his own designes being called by his own proper love I would say, whether he, that despising that false religion which the men of the world follow, would apply himselfe unto that true religion, which the sonnes of God follow, comes freed from the deceipt by his own wisdome and by his own humane reason, or purely by the participation of the holy spirit. For as I understand, they who come to bee freed from the deceit of false religions by humane wisdome, are alwaies impious, and are pernitious to spirituall persons. The *first countersigne*, is *The great affection to spirituall things, being delighted in them, and running after them with anxiety*. And I call spirituall things all those things which are properly of the holy spirit, and are inward, & divine things, such as are the reading of holy Scripture, discurses of holy things,

continuall prayer, and continuall adoration in the spirit, that is, for a man to bee contented with what ever God doth, holding it for holy, and for just, and for good, as much as the frailty of the flesh permits.

The *second Countersigne* is *The totall abhorring of all those conversations, and of all those readings of men, and of books, in which there is no part of the holy spirit to be seen.* For I understand, that a man that hath truly tasted the conversation, and the reading of those persons, and of those books, in which the holy spirit is, cannot tast other men, and other books; and if hee doe rellish them, it is a signe he hath not tasted those other.

The *third Countersigne* is *To approve the things of the holy Spirit, the conceits, and the knowledges, and the apprehensions, that are obtained by the holy spirit, and that with the minde, and not with the wit.* Humane wisdome doth sometimes approve spirituall things not with the minde, but with the wit, and by opinion, & not by inward sense. And I understand it, that a man that hath the inward feeling, doth easily know when one approves it with his minde, or with his wit.

The *fourth Countersigne* is *The Mortification of the minde, and of the body; of the minde in all the affections, that are according to the world, amongst which I put especially, Curiosity, in what way soever it come palliated, and adorned, and*

of the body in all the appetites that are according to the flesh. Humane wisdome approves and teacheth mortification; but however much it approve, and teach it, there never was yet, nor never shall be man, that without the Christian spirit, I would say, without remaining incorporated in Christ, can obtaine it in such sort that it may not be easily discerned by him that shall in part have got it by Jesus Christ our Lord. And therefore I resolve my selfe in this, that pious and Christian persons may securely admit unto their conversation, and acquaintance those men whom they shall see affectioned unto spirituall things, drawn away, and disenamoured from those things in which the holy spirit hath no part, and those of whom they shall see the things of the holy spirit to be approved, and in whom they shall see true mortification, holding for certain, that humane wisdome, and humane craft sufficeth not to feigne, nor to dissemble in all these things, although it suffice for some of them, & even in this not altogether, but in part. And this part is easily discovered by pious persons, and Christian, to whom it appertaines, to use the *Serpentine wisdome* in such sort, that making use of these *foure Countersignes*, they shall know those who come unto them *making shew of sheep, being indeed wolves*, and sō doing they shall make use of that help, which Jesus Christ our Lord gives.

Consid. XLVIII.

That hee who prayes, and workes and understands, doth then pray, worke, and understand, as hee ought, when hee is inspired to pray to worke, and to understand.

. *PAUL*, in the 8 to the *Romans* understands, that *Prayer* is one amongst those other things, wherein in our weaknesses, and infirmities wee are favoured of God, and helped by the Spirit of God: And so hee saith, *that we not knowing how to pray as wee ought, the Spirit of God prayeth for us.* Whereby I understand, then the holy *Spirit prayes for us*, when it moves us, and when it moves us to *pray*, for then it *prayes in us.* And I understand, that he, who *prayes with the Spirit of God*, demands that which is the will of God, and so hee doth obtaine what he will. And he who *praies with his owne Spirit* demands that which is his owne will, wherein consisteth the not knowing neither what, nor how we ought to pray.

Mans minde is presumptuous, and arrogant; and not willing to yield, that it knowes not what, nor how, it *ought to pray*, saith, I will crave of God, that he should doe his owne will, and so I cannot erre: and doth not consider, that to *pray* in this manner, comes because a man cannot choose, and that peradventure it

would not goe well with him, nor is convenient, that God should doe his will; as it was not convenient for *Ezekias*, when death was intimated unto him; and that he doth not know how he shall content himselfe, and conforme with the will of God. But man not willing to give himselfe as overcome, no not by this neither, saith, I will demand of God, that he would cause, that I should content my selfe with that which shall be his will, and so I shall be sure to hit the marke; and doth not consider, that oftentimes it is better for a man not to content himselfe; nor to conforme himselfe with Gods will: as it was better for *Hezekias*, and as it is better for those persons, who grieving, and resenting themselves for that which God doth, come to re-acknowledge themselves, and to know God, and to humble themselves, and to exalt God, in such sort, as will they, nill they, mans mind is forced to confesse that which *S. Paul* saith, that *we know not what, nor how wee ought to pray*. And he who confesseth this, understanding from the selfe same S. *Paul*, that *the Spirit of God praies for us*, and in us, will apply himselfe to pray God, that he would give him his Spirit to *pray for him*, and in him. When he, that *prayes* by humane Spirit saith those words of the *Pater noster*, *Thy will be done*, albeit they be words spoken with the Spirit of God, he doth not *pray with the Spirit of God*, because hee doth not pray being *inspired*, but

taught. And S. *Paul* doth not say; That *the holy Spirit teacheth us to pray*, but that he *prayes by us, and that hee prayes in us.* I will adde this, That they, who *pray with their owne proper Spirit*, when they obtaine that which they demand in *Prayer*, they feele in their minds a contentednesse mixed with pride, and with selfe estimation; and they who *pray with the holy Spirit*, obtaining that which they demand in their *Prayers*, feele a most excessive content mingled with humility, and with Mortification. And I hold that these feelings are sufficient to give a person intire knowledge, whether hee *pray* with his *owne Spirit*, or with the *holy Spirit.* It is very true, that in case a man have never *prayed* with the *holy Spirit*, he cannot make this difference. *Cornelius* prayed with the *holy Spirit*, before S. *Peter* went to his house, yet he did not understand, that hee *prayed* with the *holy Spirit;* But hee understood it afterward, when by S. *Peter's* meanes hee had obtained of God *even more then he pretended;* I meane not, more then the *Spirit of God*, which *prayed by him*, and in him, but more then *Cornelius* himselfe pretended unto in his owne minde; in such sort, that oftentimes the *Spirit of God prayes in us, and by us*, without our knowledge, that it is the *holy Spirit* that *prayeth*, and what that thing is, which in *Prayer* is demanded. The selfe same I understand in *working* as in *Prayer:* For S. *Paul* likewise puts them for

gifts of the holy Spirit, to minister, that is, to doe service *to our Neighbour, and the exercise of Charity*. And I understand, that because wee doe not know, not how, nor when to *worke*, God gives us his *Spirit*, that should worke in us.

Humane wisdome, that alwaies opposeth it selfe to the Spirit of God, pretends to know how to *worke*, and when it doth *worke* it *workes* for its owne proper benefit, it *workes* for its owne proper glory, and for its owne proper satisfaction, and not purely for the benefits of his *Neighbour*, not for Gods glory, nor for the satisfaction of them that love God, and therefore it knoweth not nor how, nor when it ought to *worke*. On the contrary, the *Spirit of God workes for the profit of the Neighbour*, for the satisfaction of them that love God, and it workes for the glory of God. When he that *workes by humane Spirit* imitateth the workes of holy men, followes, the doctrine of the Saints, I doe not understand that he *workes with the holy Spirit*, but with his owne proper Spirit, because hee doth not worke being *inspired*, but *taught:* And S. *Paul* saith, that *it is a gift of the holy Spirit to worke by the holy Spirit*. They who *worke* with humane wisdome find content in their owne *workes*, but mingled with arrogancy, and with presumption: And they who *worke with the holy Spirit*, finde likewise content in their owne *workes*, but most different, and mingled with humility, and Mortification. In such sort, as

a person examining his minde, after hee hath wrought, may by his consideration understand, whether it bee humane wisdome that hath wrought in them, or the Spirit of God. It is very true, that he who hath never wrought with the Spirit of God, cannot make this difference. In *Cornelius* I consider the selfe same in his *working*, as I have done in his *Prayer:* He did *worke with the holy Spirit*, but he did not understand that it was the *holy Spirit;* and he understood it, when he saw and felt in himselfe that which arose from his working. And betweene that which *Cornelius wrought, and prayed with the holy Spirit*, before hee knew Christ, and received the *holy Spirit*, and that which he prayed, and wrought with the holy Spirit, after that he had knowne Christ, and received the holy Spirit, I make this difference, that at the first *praying*, and *working* he did not understand that hee *prayed*, and *wrought by the holy Spirit.* That which I understand in *praying*, and *working*, *I* understand likewise in the *acknowledgments* of God, and in the understanding of holy Scripture, considering that *S. Paul* sets also these understandings for gifts of the holy Ghost; understanding that humane wisdome not knowing how to understand the things of the spirit of God, God gives his spirit unto them who are his, to the intent he may teach them those things. Mans minde is proud, and haughty

in this point, as in all others; whereupon putting it selfe before the holy spirit, it goes helping it selfe as much as it may to gaine by its owne proper understanding and judgment the knowledge of God, and the understanding of Scriptures. And it is a marveilous thing, that how much it labours therein, so much more it disenables it selfe, taking, and understanding the things of God, and of the spirit of God in a contrary sense, and by the contrary. They who understand, and know the holy Spirit, by how much more they apply themselves to understand, and know, by so much doe they know, and understand the more. When as he, who knowes and understands the things of God, goes about with his owne proper wit, and his proper judgment, albeit hee doe understand that which the Saints have understood, yet I doe not understand, that hee knowes, and understands with the holy spirit, but with humane wisdome; understanding, and knowing, as being taught, and not *inspired*, And *S. Paul* makes it to be *a gift of the holy spirit, to know the holy spirit.* He who knowes, and understands the things of God with his owne proper wit, and judgment, findes the same satisfaction, that he findes in other knowledges, and in other understandings of humane things, and of the writings of men, and with this satisfaction looking upon it, he feeles pride, and selfe-esteeme in his owne minde.

And he that understands and knowes with the holy spirit, findes in that which hee knowes, and understands, most different satisfaction from that which hee findes in those other things, which hee knowes, and understands and findes in his minde, Humility, and Mortification ; in such sort, that by the feeling which a person findes in his owne minde, when hee shall have got a knowledge of God, and when hee shall have understood a place of holy Scripture, hee may Judge if hee have gained that knowledge, and that understanding with his proper wit, and Judgment, or with the spirit of God. If so be the feeling shall be of pride, and of selfe esteeme, judging that what he hath knowne and understood, is with his owne wit and Judgment, he shall not firme himselfe therein : And if the feeling shall be of Humility, & Mortification, judging that what he hath knowne, and understood, is with the holy spirit, he shall firme himselfe, and fortify himselfe in it. It is very true, that he who hath never known, nor understood with the holy spirit, cannot make this difference.

From these three considerations I come to take this resolution, that as well to *pray* as is meete, as to *worke*, and to *know*, and *understand*, and as for all other things also, in which we exercise our selves with our minds, or with our bodies in this present life, we have need of the government of the *spirit of God*, without which

although it be grievous to us, we ought to confesse, that *we know not to pray as we ought*, and that we know not to know, and understand as we ought. With this confession wee shall alwaies demande of God his holy Spirit, and he shall give it us through Jesus Christ our Lord.

Consid. XLIX.

Whence it proceeds, that humane wisdome will not attribute all things to God: And in what manner they ought to bee attributed to him.

FOR *three Causes* I understand it, men being deceived by the judgement of humane wisdome, *will not confesse that every thing comes from God.* The *first* is, that they might not deprive themselves of the merits of their own good works, understanding that they should deprive themselves of them, when *every thing should be attributed to God;* in as much as in their good works, the goodnesse of God would be that which was to bee considered, and not that of men.

The *second Cause* I understand is, because men judging of Gods works with the selfesame judgement, with which they judge their own proper works, they hold that for evill in God, which they would hold for evill in evill men: And it seeming to them an evill, and absurd

thing to *attribute any evill* thing to God, who is soveraignly good, and is goodnesse it selfe, they resolve that they will not *attribute every thing to God.*

The *third Cause*, as I understand, is because they think that if men believed that God did all things, they would become dissolute in their lives, licentious, vitious, and insolent, and remisse in succouring, helping, and favouring their neighbours ; every man saying of himselfe, if I live ill, it is because it pleaseth God, that I should live so, and he himselfe, when it so seems good to him, will make me to live well ; and saying of their neighbour, if such a one be needy, tribulated, and afflicted, it is because it so pleaseth God ; and when it shall please God that he should not be so, he will draw him out of necessity, and out of tribulation, and out of affliction, and therefore it is not necessary that I should meddle therewith.

To these *three Causes*, or reasons of humane wisdome I understand that a man may fully answer in this manner. To the *first*, that if men knew themselves, they would know in themselves rebellion, iniquity, and sin, and in their works selfe-love, and selfe-interest, and so they would not pretend to obtain merit through their own works ; and not pretending it, the first cause of impiety would be taken away, in which they doe easily fall that are in the eyes of the world, just and holy : for they properly

are those that seek Merit in their works. From this inconveniency they are free, who knowing the being, and the nature of man, renounce their own merits, cleaving only to the justice of God executed in Christ.

To the *second Cause* and reason, it may bee answered, that if so be it seem to men an absurd, & evill thing, that God should harden the heart of *Pharaoh*, making him to sin in *not suffering the people of God to depart;* & that God should command *Shimei*, that he should sin by *cursing David;* and that God should make them to sin, to whom the Scripture saith *he gave the spirit of errour*, and that he should ordain, that *Judas* should sin by *selling Christ;* and that God should blinde them, of whom S. *Paul* (*Rom.* v.) speaks, that *they should fall into filthy, and abominable sins:* And if likewise it seem an absurd & evill thing to men, that which God doth to many men in the world, it is not because the things are in themselves absurd, and evill, but because they are works of the holy spirit; and men judging with humane wisdome, with which they cannot understand the divine secret that is in them, come to judge falsely of them; being herein towards God, as rash men are towards their Princes, judging evill of them; when for the good goverment for the common profit, they doe something which turnes to the dammage of some particular, not considering, nor peircing

the intent, which the Prince hath in such like things. For if they did consider, and understand, they would judge well of those things, and of the Princes that doe them. I would say in the selfesame manner rash men, because they understand not the intent which God hath in his works, they judge them evill, and then pretending piety, they will not attribute them to God, and if they did know, and understand the intent that God hath in those things which they judge evill, they would hold, and judge them for good; and so they would not come to deprive God of his particular providence in every thing. And certainly if these men did consider, that God hardning the heart of *Pharaoh*, that *he should sin, not letting Gods people goe*, did pretend to illustrate his glory, and to make manifest his power in favouring his people, they would accompt the *hardnesse of Pharaohs heart* amongst the works of Gods mercy, for as much as that which the people of God desired, was thereby effected: and this selfesame judgement they would make of the *curses of Shimei;* and of *Judas* his *selling Christ;* and of the sins of them, of whom Saint *Paul* speaks in the first of the *Romans;* and they would make the selfesame judgement in all the works of men, not doubting to attribute them all unto God, searching out the secret judgement that is in them, even as pious persons search them out, to whom it oft-times happens, that they hold something

of their own or others for an errour, because they know not the intent that God hath in it: And afterwards by time knowing the intent that God had in it, they hold it for a very certain thing. And to the selfe same persons it oftentimes befals, that they hold a thing for well done, which afterwards by tract of time they knew was ill done. This sometimes happens to them, when they stand not very attent to consider the judgements of God; and sometimes, because it doth not alwaies please God that they should understand that which he pretends in his works; as peradventure it did not please him, that *Moses* and *Aaron* should understand that which he pretended in the *hardnesse* of *Pharaohs heart*, to the intent they should not cease to be very instant, that he *would let the people of God to goe out*. Whereupon it seems, that mans piety consisteth in applying his minde to understand that which God pretends in his workes, especially in those which seem absurd and evill; and to venerate, and approve those which hee doth not understand, holding them all for holy, just, and good.

To the *third cause*, and reason, which men finde not to confesse that God doth all things, it may be effectually, & by our own proper experience answered, that those men, who believe, & hold for certain, that God doth all things, for this selfe same cause that they abide in this certainty, are pious, and just; and being

pious, and just are in themselves most temperate, and most modest, and are towards their neighbours most mercifull, most diligent, and most liberall, in as much as piety and justice doe as well mortifie in them the appetites of sensuality, that might make them vitious, and insolent, as also the affections of the minde, that might make them interressed, and lovers of themselves, and consequently remisse with their neighbours. This mortification in them proceeding partly from that union which they hold in their hearts with God, never forgetting themselves of God, and principally from that incorporation with which they stand incorporated in the death of Christ, who killing his own flesh on the Crosse did likewise kill the flesh of all them, who believing in him are made his Members. And they who remain in this, never come to excuse their licentious lives in the livelinesse of their mindes, saying it pleaseth God they should be so : nay, rather finding in themselves any vice, and finding in their minds any livelinesse, they know the reliques of their own iniquity, rebellion and sin, and demand of God, that he should mortify them in them, as he hath mortified the rest : nor doe they ever become remisse in helping, and favouring their neighbours ; except in as much as the affections that are according to the flesh, and humane wisdome dying in them, and those which are according to the spirit reviving, they doe not move with

an anxious affection of the flesh, but are moved with a moderate desire of the spirit: And in as much as they doe not feel in themselves any motion to help, & succour their neighbours, they know that God will have it so.

This I say, because those persons that stand in this piety keeping good account with their inward motions, hold those to be wills of the flesh, which are not according to that which they knew to be the will of God. And they hold those to be the will of the spirit, which they know to be conformed to the will of God; making this judgement by that which is the due of piety, and that which is the due of justification, and by that which the holy Scriptures, New and Old teach: and standing attent hereunto, they overcome the motions which are according to the flesh, and execute those which are according to the spirit. And albeit they have their imperfections by Gods will, their desire is to become perfect. And although they hold the sufferings of their neighbour to bee the will of God, they hold likewise their motions to help, and favour them to be the will of God; And knowing in their own imperfections, and in the sufferings of their neighbours the will of God, which is with wrath, and knowing in their own desires of perfection, and in their motions to succour their neighbours the will of God, which is with mercy, loving the will which is with mercy,

and flying from that which is with wrath, they doe attend unto perfection, and doe attend to succour their neighbours, remaining quiet, when they do not perceive any motion, understanding it, that God would have them to remain quiet.

Having said that which moveth men not to *attribute all things to God*, and that which may be answered unto it, now I will say that which I think thereabout, remitting my selfe to more perfect, and spirituall judgement.

In God I consider two wills, as at other times I have considered it, one Mediate, in as much as it workes by these, which we call second Causes: And the other Immediate, in as much as it works by it selfe. Unto the Mediate I understand men stand subject through original sin, and from the Mediate I understand that men are exempted, and freed by regeneration, but in a certain manner.

I suppose, that in a mans flying those things, which by this Mediate will might doe him harme, and in applying himselfe to those things, which by the selfe same might doe him good, a mans freewill doth consist; all those things appertaining to good or ill being exteriour, & corporall to vertuous, or vitious living in the outward. To the *Immediate* will of God I understand generally all men are subject, God working in them, in some with love, in others with hatred, in some with wrath, in others with mercy, in some with favours, and in others with

disfavour. And this will of God I understand is that, unto which S. *Paul* saith, *men cannot make resistance;* and this I understand that God useth illustrating his glory, and shewing his omnipotency in them that are his, in such sort, that in this Will of God there are *two parts*, or *two wills*, one of *Hatred*, of *Wrath*, and *disfavour*, and the other of *Love*, of *Mercy*, and *Favour*. The first as I understand fell upon *Pharaoh*, upon *Shimei*, and upon them, to whom God gave the *spirit of errour*, and upon *Judas*, and upon those whom God delivered over to a *reprobate sense*. And this self same I understand fell upon all those which are *vessels of wrath*, as was *Nero*, and as all they have been, and are, and shall be, who with malignity persecute the Christian spirit in those who are the Members of Christ. All these, as I understand doe the will of God without understanding themselves, that this is the will of God. For if they did understand it, they would cease to be impious, and they would be pious. That will of God, which is of love, of mercy, and favour, I understand it in *Moses* and *Aaron*, and *David* & in the Saints of the Law, and I understand it in S. *John Baptist*, and in the Apostles, and in the Martyres, and likewise in all those, who are called of God to the participation of the Gospell, all which I understand doe fulfill the will of God; for herein consisteth piety. And I understand, that neither *Pharaoh*, nor *Judas*,

nor those who are *vessels of wrath*, could cease to be such; nor *Moses*, nor *Aaron*, nor *Paul*, nor those who are *vessels of mercy*, in such manner, that *Judas could not forbeare to sell Christ*, *nor S. Paul could not forbeare to preach Christ*. Finally I understand, that in those things which are done in the world by Gods *Mediate will*, they who are *vessels of wrath*, know the naturall order, and know the goodnesse, or malignity of men. And I understand, that in the selfesame things they who are the *vessels of mercy*, know in the naturall order the wil of God, who set this order; and in that which is, or seems to be goodnes, or malice of men, they know with the will of God, the goodnes & malice of men. In the self same manner I understand that in those things which are done by the *Immediate will of God*, they who are impious doe not know but only their own proper wills, and those which are of them that doe them; and I understand that in the selfesame things they who are pious, know the will of God, *attributing all things to God*, considering in those, who are the vessels of wrath, as were *Pharaoh*, *Shimei*, *Judas*, and *Nero*, the will of God with wrath, with hatred, and with disfavour; and knowing in them, who are *vessels of mercy*, as those of the Hebrew people, and those of the Christian people, the will of God with love, with mercy, and with favour. And in this manner without doing injury to God,

without depraving themselves, and without loosing charity, nay rather illustrating the glory of God, mortifying themselves, and growing in charity, they come to believe that God doth all things, some with his mediate will, and others with his immediate will; some as in vessels of hatred, of wrath, and disfavour; and others, as in vessels of love, of mercy, and favour. And those are they, who amongst all men are pious, knowing God, and are just, knowing the Son of God Jesus Christ our Lord.

Consid. L.

In what the Depravation of man doth consist, and in what his Reparation doth consist. In what Christian Perfection doth consist.

ONSIDERING that which I understand, and know of Gods being, in as much as he is impassible, and immortall, and in as much as he is wise, just, and mercifull, faithfull, and true; and considering that which I understand, and know of the being of a man, in as much as he is passible, and Mortall, and in as much as he is ignorant, impious, vindicative, false, and a lier: And understanding by the testimony of holy Scripture, that man in his first creation was created after the Image, and similitude of God, I come to understand, that there is as much

difference from the kinde of being, in which God created man, to that kinde of being, wherein hee now is, and abides, as from that being, which I know of God, to that being, which I know of man: And knowing by testimony of holy Scripture, that for the sinne of the first man, from that first perfect being, and that being like unto God, man is come to this imperfect being, and like unto the being of other animals, in as much as pertaines to his body, and to the being of evill spirits, as touching his soule, I come to understand, that the evill, which is to come to mankind by the sinne of the first man, consists in this, that of impassible he is become passible, subject to cold, and to heate, to hunger, and to thrift, with all other corporall incommodities; and of immortall hee is become mortall, subject unto death; and of wise he is become ignorant, of just, impious, of mercifull, vindicative, of faithfull, false, and of true, a lier. Whereby I understand, that because the evill, into which mankinde fell through sin, toucheth men in their bodies, and in their mindes, the grace which God hath pleased to doe unto mankinde by meanes of Jesus Christ our Lord appertaines likewise both to bodies, and to mindes; and so it is, that as soone as a man is called of God, he doth accept for his the Justice of God executed on Christ; being made a member of Christ hee begins to be partaker of that first

Reparation, which is of the minde, and is by the death of Christ: And it is also true, that that man who shall depart from this life a member of Christ, shall be partaker of the last *Reparation*, which shall be of the body, and shall be by the resurrection of Christ, and shall be in the generall resurrection of all men; in such sort, as they who are members of Christ, by the death of Christ doe repaire the evill of their mindes in this present life, if not altogether, yet in part; and they doe repaire by the resurrection of Jesus Christ the evill of their body in life everlasting, and then shall they have recovered intirely that Image, and that similitude of God, with which they were created, being in their bodies impassible, and immortall, and being in their mindes just, wise, mercifull, faithfull, and true, in which I understand our whole felicity doth consist.

After that I have understood all this, I resolve my selfe, that the proper exercise of a Christian in this present life, is to attend unto the reparation of his minde, & to recover the image, and similitude of God, with which he was created: And albeit as I have said, so much of this is recovered, as there is (as a man may say) of the incorporation in the death of Christ in a man; neverthelesse I understand it appertaines to a Christian to exercise him selfe to recover it in this manner: When he shall be sollicited by the depravation of his

minde unto impiety, remembring himselfe that God is just, he shall say, no, to me it belongs to be just, and not impious. When he shall be sollicited unto revenge, remembring himselfe, that God is mercifull, he shall say, no, to me it appertaines to be mercifull, and not vindicative. When he shall be sollicited unto wrath, remembring himselfe, that God is patient he shall say, no, to me it appertaines to be patient, and not wrathfull. When he shall be sollicited to falsity, and lyes, remembring himselfe that God is faithfull, and true, he shall say, no, to me it appertaines to be faithfull, and true. When he shall be sollicited to desire to bee esteemed, and prized of the men of this world, remembring himselfe, that God is a Pilgrim, and stranger in this present life, he shall say, no, for to me it appertaines to be a pilgrim, and stranger with God, that I may be altogether like unto God. And finally when he shall be sollicited to anything, which may redound to the hurt of his neighbour in any sort whatsoever, remembring himselfe that God loves men so much, that to repaire their evill, and dammage, in which they were thrown down headlong, he gave his own Son unto death, hee shall say, no, to me it appertaines to have love and charity. And so running through all those things, with which a man may be sollicited by his own affections through the *depravation* of the minde,

he shall finde perfections in God, with which he may represse them; and so by litle and litle hee shall goe augmenting in himselfe the reparation of his minde, which is the first thing, and hee shall goe every houre more abilitating the reparation of his body, which is the last. And in this exercise I understand the *Christian perfection consisteth.* I would say, that so much is a Christian more, or lesse perfect in this life, in as much as occupying himselfe more or lesse in this exercise, he doth obtain more or lesse of that part, which is to be gotten in this present life, of the image, and likenesse of God, with which he was created. And for this cause I understand, that our Lord Jesus Christ concludeth his discourses of *Christian perfection*, saying, *Be you perfect, as your heavenly Father is perfect:* As if he should have said: Finally, I say unto you, that you attend to be like unto God in *perfection:* He is perfect, and you also attend to bee perfect, as he is. And this is properly a Christian admonition, in as much as it is of Jesus Christ our Lord.

Consid. LI.

In what manner God makes himselfe to be felt, and in what manner God makes himselfe to bee seene.

AVING oftentimes said, that to those persons, who are entered into the kingdome of God, accepting the grace of the Gospell, God makes them to *feele his presence*, and to the selfe same he lets his *presence to bee seen through a glasse darkly*, as S. *Paul* speaks; I come now to say, that it is without all comparison a greater favour, which God doth to them, to whom God lets *his presence be seen*, then that which he doth to them, to whom hee doth make *his presence to be felt;* in as much as he that sees it, it is necessary that he should feel it; but it is not necessary that he that feels it, should see it: I would say, in as much as sight cannot stand without feeling, but feeling may be without seeing. That this may be well understood, I say, that as I understand it, then a man *feeles the presence of God*, when loving, and believing, being confident, and hoping, and when praying, and working, & understanding, he doth really, and indeed *feel* that he is moved, and instituted by the holy Spirit to love, to believe, to have confidence, and to hope, and also to pray, to work, and to understand,

feeling that the holy Spirit is that which doth inspire him to love, to believe, to have confidence, and to hope. And it is he himselfe, that prayes, works, and understands in him: for so it is, that in all these exercises feeling the favour of the holy Spirit he feeles the presence of God. Furthermore I say, that then a man *sees the presence of God*, when by the gratious favour of God it is shewed unto him, in what manner God sustaines all the things which hee hath created in their proper being, in which he created them, & in what manner God fayling them, or withdrawing himself from them never so litle they would fayle in their beings. To penetrate well into this Consideration, I goe imagining that which is ordinarily seene in the house of a Pope, where all they that abide in his house, doe depend of him, and are sustain'd by him in that degree, and in that dignity, in which he hath placed them; and the Pope dying, all the whole house breaks up, and ceaseth to be, in such sort as he that was Secretary, is now so no longer: The selfe same I say of all the other officers of the house, who all of them in the Popes death loose that being, which the Popes life gave unto them.

Passing on forwards, I consider that which by experience is understood in a man, who is so far a man in as much as his soule staies in his body, that being altogether sustain'd by the benefit thereof. I would say, that the members

of the body exercise their own offices so long as the soule abides within the body ; the soule departed, the body dissolves and returnes to earth, in such manner, as they now are no more eyes, which were formerly eyes. The selfesame I say of all the members of the body, all which, the soule being departed from the body, loose that being which they had by the presence of the soule in the Body.

In the Popes house because I am able with my wit & with my judgement to consider, and see that which I have said, it is sufficient to see, and consider the presence of the Pope, his providence, his bounty, liberality, and justice, in as much as hee maintaines his house with good order, and with good government, And in as much as I am able with my wit, and discourse to understand by experience, that the soule being parted from the body, a man ceaseth to be that which he was, every one of his members ceasing to execute the office which it exercised : I am able also to understand by experience, that the being, which the body hath, comes by the soule, and that the soule is shee that governes every one of the members of the body, as is meet, making them to serve to that for which they were created. And so I understand, that there are in the soule providence, and discretion, and all the other good qualities annexed thereunto. But in God, in as much as I am not able neither with my

wit, nor by experience to understand in what manner all things depend of him, in such sort, as he fayling them, they fayle, I cãnot by my self see that which is in the Popes house, nor understand that which I understand in a man, albeit by that which I heare spoken, and by that which I read, I may imagine it: But wanting the seeing, and wanting the understanding by experience I cannot certifie my selfe in it, untill God himselfe let me see, and understand how this is, shewing me his presence, which I understãd consisteth in this demonstration, and in this union. Furthermore I understand, that it would be great satisfaction to the Popes Favorite servant, when the Pope were unalterable, and immortall, to see that his being, and his sustentation in that degree comes to him from the Pope, and depends upon the life of the Pope. And I understand also, that it would be very great satisfaction to see really, and indeed in what manner the being and sustentation of his body depends upon his soule. And I understand that it is without any comparison much higher, and more excellent then any of these, that satisfaction, that glory, and that content which those persons feele in themselves, who in any sort whatsoever see in what manner God sustaines, and maintaines all things, giving unto them a being, and giving unto them life, in such manner as without him they would

cease to be, and to live. For in this vision they know, and feel themselves favoured of God, and in the selfe same they quiet themselves, and assure themselves in their own mindes, understanding that they are sustain'd, and governed by him, who hath all things in his own power. And in the selfesame vision in a new manner they know in God omnipotency, wisdome, justice, mercy, truth, and fidelity; and knowing this they grow in the love of God, in faith, and in the confidence of God, and in patience, with which they hope for eternall life. And so that comes to passe which I said in the beginning, that a man seeing the presence of God begins to tast in part in this present life that which he shall tast intirely with Jesus Christ our Lord.

Consid. LII.

That a Christian ought to put an end to the Affection of Ambition, which doth consist in Growing, and also to that which doth consist in Conserving.

NDERSTANDING that Jesus Christ our Lord saith to all us that are Christians, that we should *Learne humility of heart from him;* And understanding also, that S. *Paul* doth admonish us, that we should *reduce our mindes to that which we*

know of Jesus Christ our Lord, who being the Son of God humbled himselfe to take the shape of a man, making himselfe a man ; I come to know, that as humility of minde is the most profitable thing to a Christian, so also the affection of *Ambition*, which is the contrary, is the most pernitious thing, and that which most deprives him of Christ, and most makes him the member of Satan. And I call affection of *Ambition* all that desire, all that thought, and all that diligence, which a man useth with intent to increase his estate, his honour, and his reputation, and to conserve himselfe in that which he hath got ; In such sort, as there are *two parts* of the *Ambitious Affection ;* the *first to encrease*, the *second to maintain*. Humane wisdome judgeth them free from the affection of *Ambition*, who set an end to *growing ;* and in very truth they are free from a good part thereof. Yet the other remains, which is so much harder to leave, by how much humane wisdome doth not know it ; nay rather judgeth them vile, and of no worth that have it not : But the holy Spirit which knows it, judgeth them ambitious which have it ; & will that they whom he governs, should utterly leave it, renounce it, and free themselves, in such manner, that they have no intent to grow in the eyes of the world, nor have intent to conserve themselves ; although it require not of them, that they should studiously, and for their

own phantasies doe things, by which they should come to bee abased, and diminished from that state of honour, and reputation, wherein they finde themselves, contenting it selfe, that they should reduce their mindes to increase, & decrease, according as it shall be Gods will. And it will also, that together herewith they should employ themselves altogether, & in all things to augment themselves in the eyes of God, and to conserve themselves in that, wherein they shall be augmented. And therefore to the pious Christian, who ought to learne humility of Christ, & to reduce himselfe to be like unto Christ in his humility, it appertaines to set an end to all ambition, dispoyling himselfe of all affection, and thoughts, touching his advancement in the things of this world, or touching his conserving himselfe in them, thinking only to augment himselfe in the things of God, Trusting, Hoping, Loving, and procuring to conserve himselfe in that which he shall have obtained touching Confidence, Hope, and Love, resolving himselfe, that that which appertaines to him, is to please God, and them who are partakers of the Spirit of God, and not the world, nor those who follow the opinions, and counsels of humane wisdome ; and doing so they shall become like our Lord Jesus Christ.

Consid. LIII.

In what manner the men of the world attending unto Honour, are lesse vitious, then attending unto conscience.

ALL men are generally maligne, and perverse, in so much as to walke amongst them is the same as to walk amongst Tygres, and Lions, and amongst Vipers, and Serpents: except only in as much as their furies, and their outrages are tied by some chaines, amongst which the chiefest, and most strong are *Honour*, in as much as pertaines to this present life, and *Conscience* for the life to come. I would say, that the intent of the *Honour* of the world doth bridle some men, that they are not so *vitious*, nor so licentious in their living, as they would be following their naturall inclination: And some other men the feare of eternall punishment bridleth; for they think, if I doe this, I shall offend God, and he will chastise me with eternall punishment. And this is the *conscience*, in such manner, that a man may say, that all men who are not governed by the holy spirit, are like many Lions that stand chained, that they should not doe harme, but in such manner, as breaking the chaines with their fury, they doe evill according to their naturall inclination, in as much as the men that stand

bound with these chaynes, doe not evill, nor are licentious ; but the chaines being broken with their fury, and rage, they doe evill according to their naturall inclination. Whereupon considering, that of these chaines with which men stand bound, the strongest is the honour of the world ; in as much as a man doth more easily cast his *conscience* behind, then his *honor ;* I come to understād that the men, who attend unto the *honor of the world*, because they are tyed with the stronger chayne, are amongst the other men of the world the least *vitious*, and least licentious, partly by their own proper inclinations ; for being subject to the goverment of humane wisdome they doe much esteem *Honour ;* partly for respect of those persons, with whom they take counsell, who being partly themselves applyed to *Honour*, and understanding it, doe alwaies counsell rightly according to that which belongs to *Honour*, which doth not so happen in *conscience*, in as much as a man is not of himselfe inclined unto it, either because he doth not believe more then he sees, or because he doubts, or because he puts himselfe upon the hazard ; and in as much as willing to be counselled in those things whereof he doubts, he takes counsell with other men, who neither are applied to *conscience*, nor understand it, and so cannot counsell rightly according to that which is due to conscience. That this is true, he shall

clearly know, whosoever shall come to examine himselfe, finding it true that they doe more esteem *Honour* then *Conscience*, and that they are more resolutely, and more virtuously counselled in a businesse, when they put it in a case of *Honour*, then when they put it in a case of conscience. And it may bee, that the cause, wherefore (according as it is reported) they live less *vitiously* amongst the Infidels, then amongst those, who are called Christians, is because they in most things attend unto *Honour*, and these in many things attend unto *Conscience*. Out of this generality I except regenerated men, renewed by the holy spirit, who without being bound with chaines, live modestly, and temperately: In this they are governed by the holy Spirit, which is communicated unto them that believe: In whom this goverment is so powerfull, that without being bound with any chayne; for they feare not dishonour, nor are of scrupulous conscience, and yet they passe the men of the world in not being vitious, and licentious, having slaine all their affections on the Crosse of Jesus Christ our Lord.

Consid. LIIII.

That Prayer, and Consideration are two books, or Interpreters very sure ones to understand holy Scripture, and how a man ought to serve himselfe of them.

HOLD it for a very certain, and very true thing, that for the understanding of holy Scripture, the best, the most certain, and the highest interpreters of all, that a man can finde, are these two, *Prayer*, and *Consideration*. *Prayer* as I understand, discovers the way, and opens, and manifesteth it: And *Consideration* I understand, puts a man into it, and makes him walke therein.

Furthermore I understand, that it is necessary that these two interpreters, or books should bee helped on Gods part, he inspiring him who prayes, to pray. For I understand that he who prayes, not being inspired to pray, praies out of his own proper phantasie, out of his owne proper affection, and out of his own proper will; and not knowing to pray as he ought, is not heard in his prayer: and he who prayes being inspired to pray, prayes for the glory of God, and prayes for the will of God, & knowing to pray as he ought, he is heard in his prayer, that being granted him which he demands.

Consideration, as I understand, ought to bee helped on mans part, who considereth of spirituall things with his proper experience. I would say that he who considers, should have proved in himselfe those things, of which holy Scripture speaks, in such manner, that by what hee findes, and knows in himselfe, he comes to understand that which is written in holy Scripture. They who consider without this experience, goe in the dark, and goe groping, and albeit they sometimes divine, and some other times they doe hit right, not having the proofe thereof in themselves, they neither know, whether they doe hit right, nor rellish that wherein they doe hit right.

And they who are in prayer helped from the holy spirit, and in consideration are helped by their own proper experience, oft-times hitting right, or rather as it were alwaies, they doe both know that they hit right, and they doe rellish that, wherein they doe hit right. To bee better understood, I declare my selfe with two authorities, one of S. *Paul*, and the other of *David*, daring to put the example in my selfe. I say that reading that of S. *Paul*, *Even as the testimony of Jesus Christ is confirmed in you*, & willing to understand it well, first I will work with the book of prayer, praying God that he will open unto me the way for the understanding of these words; and in my prayer I stand steady, as much as I can keep

my minde firme in it. Afterwards opening the book of consideration, I begin to consider within my selfe, of what Christian matters I have any experience; and I begin also to examine, what is that testimony of Jesus Christ, which hee brought unto the world. And finding in me the government of the holy spirit, and feeling my selfe justified in the justice of God executed in Christ, which two things are so joyned together, that a man can hardly understand, which of them he feels most, either the goverment of the holy spirit, or the justification by faith; and understanding that the testimony, which Christ published unto the world, doth principally resolve it selfe into two parts, that is, into that; *The kingdome of heaven*, or the kingdome of God, which is all one, *drawes neere;* and into that, which he speaking of his own bloud, saith, *For you, and for many it shall be shed to remission of sinnes:* Of which two parts, one hath intent unto the kingdome of God, which is begun to be felt, and tasted in this present life, and is continued, and perpetuated in life eternall; the other unto the justification that is by Christ: I come to resolve my selfe, that S. *Paul* understood, that the *Corinthians* might testifie by their proper experience, that Christ spake the truth in the testimony which hee gave unto the world, as well touching the comming of the kingdome of God, as also of justification by the

justice of God executed in his most pretious flesh. And I understand, that so much a man may call, and judge himselfe a Christian, in as much as he hath this testimony of Christ our Lord confirmed in himselfe. In like manner willing to understand that of *David, For I am a stranger with thee, &c.* and having opened the book of Prayer, I open that of Consideration, and I goe examining in what manner I am a Pilgrim, and stranger in this present life. And finding, that I am such, in as much as I am not knowne, nor am prized, nor esteemed in the world, and in as much as I doe not prize, nor esteem the world: And finding likewise, that God in this selfesame manner is a Pilgrim in the world; for he is not known, nor prized, nor esteemed in the world; and because he neither prizeth, nor esteemeth the world, holding it for that which it is, I understand, that *David* would say: *Lord, because the world doth that with me, which it doth with thee, and I doe that with it which thou dost.* And I understand, that in this manner the Saints of the Law were strangers with God; and in this manner are the Saints of the Gospell, & amongst them as the head the Son of God our Lord.

In this manner I understand a man is to serve himself of these two divine books: and I understand, that the one helps the other marvellously: And I also understand, that he who can consider with his proper experience, doth

alwaies erre, when he sets himselfe to consider without having first opened the book of Prayer. And I think that alwaies, as it were, when this selfesame is moved to pray the motion is the instinct of God.

Out of all this I gather, that this being true, that the true understanding of the Scripture ought to be sought by meanes of these two interpreters, or books, which are Prayer, and Consideration ; and that prayer needs to bee helped with the inspiration of God ; and Consideration with the experience of that man that considers, it is also true, that to the pious Christian, who sets himselfe to holy Scripture, it appertaines to live in a continued desire, that God would give unto him his holy spirit, and to attend to the mortification of all that which is flesh & humane wisdome in him, to the intent, that vivification may succeed to mortification : for they only, who have begun to be mortified, and to live, can consider by their own proper experience ; for they onely feele in themselves the spiritual gifts of God, which they obtain, who believe in Jesus Christ our Lord.

Consid. LV.

Against curiosity; and how the holy Scriptures ought to be read without curiosity.

MANS minde desires to maintain it selfe alive, and to conserve it selfe in its livelinesse with divers meats, amongst which, as I understand, *Curiosity* is that which most pleaseth it, and most satisfieth, as well in regard of it selfe, as that alwaies there goes ambition, and vanity mingled therewith. And I understand that this *Curiosity* is so savory unto the minde of man, that it feeds thereon, in what manner soever this meat be seasoned, & dressed, so that it be *Curiosity*. Now it being needfull, that this humane minde should dye, to the intent, that in the persons, who attend unto Christian piety, that resolution may be maintained, which knowing themselves to be dead on Christs Crosse, they have made, and doe make with the world, and with themselves: It is also needfull, that this food of *curiosity* should be taken from them, not giving it unto them in any manner, nor by any way; taking it from them principally in those things, in which piety, religion, and holinesse, which are the most pretious things, may be pretended. And amongst these I hold for most dangerous the study of *holy Scripture*, whẽ it is with *curiosity:*

for albeit it is ordinarily a good meanes to kill the minde of man ; the minde is on the other side so live, that it converts it into *curiosity*, delighting to maintain it selfe with that alone, when it cannot with other things. And therefore I understand, that it belongs to the pious Christian to stand very vigilant, and wary in many things, in which there may be *curiosity*, and that he should not have it, and principally in the study of holy Scripture, to the intent, that the syncerity of the holy spirit, which is in it, may not be converted into *curiosity* of the flesh, as it befals the *curious*, who read the Scriptures only to know, and understand : In which I understand, that the Pious Christian ought only to pretend the inward knowledges, and feelings, which God by meanes of his holy spirit shall give unto him ; and those, which he by meanes of these shall goe experimenting of the things of the holy Spirit, in such manner, as taking into his hand a book of holy scripture, he should pretend to understand that which belongs to him ; and so think, that he understands not that which hee hath not experimented : and thus thinking if he shall desire to understand it, he shall attend to experiment it, and not to seek with *curiosity* that which others have therein understood : And attending unto experience, hee shall likewise attend unto totall mortification of the minde, depriving it of all *curiosity ;* and together with the

experience, and with the mortification, he shall get the true understanding of holy Scripture, and shall understand how that the Christian businesse doth not consist in knowledge, but in experience: And he shall know the deceit that they suffer, who think that they doe not understand holy Scripture, because they be not instructed, nor furnished of knowledge and humane learning; understanding that it is needfull for them, who are instructed & rich in them, to renounce and leave them: for to obtain the true understanding of holy Scripture, which as I have said, is not gotten by knowledge, nor ought not to be procured with *curiosity*, but is gotten with experience, and ought to be procured with simplicity. In as much as to them who are instructed, and adorned with this simplicity, God revealeth his secrets, as the proper son of God himselfe affirmes, Jesus Christ our Lord.

Consid. LVI.

Which is the most certain, and most secure way to obtain perfect Mortification.

AVING oft-times said, that the Mortification of all that which a man hath from *Adam*, is very necessary to a Christian, it is not long since that I understood the cause why it is necessary and the most certain, and most secure

way to come to obtain it. And I have learned it from the Apostle S. *Paul*, where he having said, that *he did endeavour to make himselfe like unto the death of Christ*, with intent to come to the participation of his resurrection ; labouring to comprehend the Christian perfection, as he felt himselfe comprehended by it in Christ ; he saith that *he did this altogether forgetting things that were behind*, as well those, which might breed him satisfactiõ, as also those, which might cause him molestatiõ ; and occupying his minde, in remembring that he was called of God through Christ, and that the vocation was from above, that is, that he was called, to the intent that believing he might obtain everlasting life, or rather I understand, that it is that life by which the holy spirit mortifies them, who being called of God doe answer. And so it is, that a man keeping in his memory this thought, comes to fly, & abhor all those things that may hinder him this vocation, and he comes to seek, and love all those things which may conserve, and increase it ; and so comming to hate his affections, and appetites, knowing that they are those which may hinder his vocation, hee comes to mortifie them in such manner, that all that which he had of *Adam* dying in him, and that which is of Christ living in him, he comes to be much like unto Christ, it befalling unto him the selfsame which befals a person, who being called by a great Prince to

a great feast, and fearing to bee hindred, and disturbed in his journey by some delightfull things that may present themselves unto him, he takes as expedient to free himselfe from all those things, and to passe freely through them, to keep alwaies in his memory, that he is called by that great Prince, and that he is called unto that great feast, in comparison whereof all those feasts that may offer themselves unto him in the way, are not feasts, but childrens plaies. I would say, that as this person carrying this thought alive in his memory doth mortifie in himselfe all those appetites which might come unto him of seeing those feasts, which offer themselves to him in the way, much better then if so be he should make a resolution not to see them. For it might be, that comming by chance to see them hee should bee hindred, and disturbed by them, in such manner, that when he should come to see the principall Feast it would now be finished. Even so neither more nor lesse, but rather much better, the person that is called of God keeping alive in his memory the thought of his vocation, doth mortifie, and also kill in himselfe all the affections, and appetites, which being according to the old man might hinder him, and disturb his vocation, much better, then if he did determine alwaies to combate with them: For it might be, that wandring from his vocation, he might also wander from his determination. I

shall say rather better, that doing after this manner the holy Spirit is that which mortifies him, and if he should doe in other manner, it being humane wisdome that should work, hee would never come to obtaine his intent; it being Gods ordinance, that the spirit of God should be the master, & the guide of all them, that are called unto the grace of the Gospel of his only begotten Son Jesus Christ our Lord.

Consid. LVII.

Whence it comes to passe, that by the knowledg and sense of the things of God the Flesh is Mortified.

EVERY day I goe certifying my selfe, that the Christian businesse is not *knowledge*, but *experience:* I would say, that it is not got by knowledge, but by experience. First of all I understood, that the proper exercise of a Christian is to attend unto *Mortification*. Attending unto it he feels, that the profit of it consists in this, that a man mortifying his affections and appetites goes by litle and litle comprehending that divine Christian perfection, in which he is comprised by the incorporation, with which believing he is incorporated in Christ. Passing on further, I know that the most certain and secure way, by the which he who is called of God, comes

to true *Mortification*, is alwaies to hold firme in his memory a firme thought, that he is *called* of God, and that the *calling* is made to give him everlasting life. Now I understand, that this marveilous effect of *Mortification* through the remembrance of the *vocation*, proceeds partly from the baseness of the flesh, and partly from the efficacy of the things of God. I would say that the flesh being vile, and miserable, and being subject, feeble, and infirme to bee able to hold in it selfe the knowledges, and senses of divine things, it comes to passe, that by the efficacy of them it is affrighted, and becomes vile ; in such manner, that it is easily overcome and mastered by the spirit, and so it remaines mortified together with all those things which are corrupt in a man by the depravation of the flesh. And because the remembrance of the *calling* by God is very efficacious in men with the *knowledge, and sense of heavenly things*, and they are subject, frayle, and infirme, I understand that which God saith, *That a man who shall see him shall not be able to sustain himselfe with his minde, nor with his body*. And therefore the perfect vision of God is reserved to the just in eternall life ; when the flesh being raised up shall bee a subject able to endure the vision of God. In this mean space on the one side by the benefit of God the *Flesh is mortified* in the just, not onely with the memory of their *vocation*, but also with every other vocation, and

sense, which appertaines to the things of God. And on the other side God goes moderating in them these knowledges, and these senses, to the intent they should not come to nothing, accommodating them to the frailty of the flesh, as we temper the hot liquour, which we would keep in a glasse vessell, in such manner, as the liquor is conserved in the vessell without breaking the glass. As I understand, that corporall, and outward exercises, together with those other things which are of mans industry, doe serve unto those persons which are called of God, for a certain entertaining of themselves in that estate, in which a knowledge, or sense of some of Gods things hath left them which is past; and that through their labour there should bee given, or communicated unto them another, which may make them to make progresse in *Mortification;* in such manner, that I have reason to say, that the Christian businesse is not *knowledge*, but *experience*. If it were knowledge, it would work the effect that other knowledges doe, that is, to swell up, and make proud those who have them. And because it is experience, it doth the effect, which other experiences doe, that is, to humble, and cast on the ground all that which is humane wisdome, and to exalt, and lift up to heaven all that which is in the spirit. I understand this effect is in them, who being called of God are members of Jesus Christ our Lord.

Consid. LVIII.

Eight differences between them, who pretend, and procure to mortifie themselves with their proper industry, and them, who are mortified by the holy Spirit.

THIS is alwaies a truth, that all men in applying themselves to religion, as well unto the false, which consisteth in *superstitious observations*, as unto the true, which consisteth in *accepting the grace of the Gospell of Christ*, doe apply themselves likewise to *Mortification*. But amongst them who *procure to mortifie themselves with the holy spirit*, I have considered *eight notable differences*, by which a person may know, whether he *mortifie himselfe by his own industry*, or whether he be *mortified by the holy Spirit*.

The first Difference is, that they who *mortifie themselves with their own proper industry*, are presumptuous, & ambitious, knowing their own proper vertue in their mortification ; and they who are *mortified by the holy spirit*, are humble, and modest, not knowing any proper virtue of their own in their mortifications : for the holy spirit works in them that which a very great Feaver doth in a man : I would say, that as by the presence of a great Feaver a man becomes as it were deprived of all carnall desires, keeping alive only the desire of health ; so by

the presence of the holy spirit a man becomes as it were deprived of all that which is flesh, keeping alive only spirituall desires.

The *second Difference* is, that they who pretend to *mortifie themselves*, goe alwaies seeking new manners, and new inventions to obtain mortification, & they who are *mortified by the spirit*, embrace those occasions of mortification, which are offered unto them, by what way soever they come, perswading themselves, that with thẽ and in them God will mortifie them.

The *third Difference* is, that they, who *mortify themselves*, alwaies live sad, and discontent, because they deprive themselves of their pleasures, and corporall contents, and are not cherished with the spirituall; and they who are *mortified*, live, as it were alwaies cheerfull, and contented, because they abhor, or begin to abhor corporall pleasures, and begin to tast spirituall pleasures.

The *fourth Difference* is, that they who *mortify themselves*, are much like unto a man, whose head were cut with a rough and rusty saw, in as much as all things are unsweet, and sowre unto him. And they who are *mortified*, are like unto a man, whose head were cut with a sharp sword, and an arme skilfull in cutting; In as much as the *holy spirit mortifies him*, without that himself feels the mortification. That this is true, those persons who are mortified by the holy spirit, know by experience.

The *fift Difference* is, that they who *mortify themselves* living alwaies in continuall trouble, and in continuall labour, are like unto a man that learnes with exceding paines a most difficult, and unpleasant science, who finding in the principles thereof much unsweetnesse, and much molestation, comforts himselfe only with an opinion, that he shall prove excellent in that science : And they that are *mortifyed*, neither travelling, nor labouring themselves in their mortifications, are like unto a man that goes delighting, and recreating himselfe in the study of that science which he hath already learned, wherein finding few things which he understands not, hee findes few things that trouble him.

The *sixt Difference* is, that in them who *mortify themselves by themselves*, there is never true mortification ; nay rather they are like unto quick lime, in as much as the quick lime smoakes not, whilst there is no water cast thereon, which is no sooner cast upon it, then it shewes the fire that it hath within ; so they whilst they have no occasion to erre, doe not erre : and when occasion comes they presently shew the livelinesse that they have within them, either erring, or being straightly sollicited to erre. And they who are *mortified by the holy spirit*, have true mortification, and are like unto dead lime, in as much that like as the dead lime doth not smoake, how much water soever

be cast upon it : so neither doe they erre, nor are much sollicited to erre, although many occasions offer themselves unto them. And so shall this be.

The *seaventh Difference* is, that they who *mortifie themselves* in the occasions of erring doe miserably loose themselves : For being deceived by humane wisdome they doe alwaies goe avoiding the occasions, which incite them to erre : And they who are *mortified*, in the occasions of erring, that offer themselves unto them, are refined as gold in the fire, for being helped by the holy spirit in the proper occasions they are mortified, not avoiding any of them ; and therefore they are the same in the occasions, as out of the occasions.

The *eight Difference* is, That they who *mortifie themselves* by their proper industry, doe principally attend unto the mortification of the flesh, they that be such having no intent to mortifie the minde, not knowing, that from thence ariseth all the evill : And they, who are *mortified by the holy Spirit*, attend principally unto the mortification of the minde, knowing that from thence comes all the evill ; And knowing that the minde being mortified, the flesh remaines mortified.

By the examination of these *Differences* may a person know whether he *mortifies himselfe*, or whether hee be *mortified by the holy Spirit :* Being advertised of this, that there are three estates

in those persons, who are *mortified by the holy spirit.*

The *one* is, when the *holy spirit mortifies them*, without that they know, or feel the vertue of the holy Spirit in them. And in this estate, that belongs to them, which is said in the *fourth difference.*

The *other* is, when the *holy spirit mortifies them*, and they feel, and know in themselves the virtue of the holy spirit. And in this estate, there appertaines unto them that which is said in the *first Difference.*

The *third* is, when through the absence of the holy Spirit, or because they doe not feel, and know his presence, they goe *mortifying themselves with their own industry.* And in this estate, they feel a good part of that which is said in the *First*, the *Third*, the *Fourth*, and the *Fift Difference*, to be felt by them, who mortifie themselves by their own proper industry. It is very true, that to them who are *mortified by the holy spirit*, their owne industries in mortification are profitable unto them ; It being indeed true, what S. *Paul* saith, *That to them that love God, all things work for good to the glory of God, and of the Son of God Jesus Christ our Lord.*

Consid. LIX.

That in the motions to pray the Spirit doth certifie a man, that he shall obtaine that which he demands.

READING in *Isaia*, that *death* being intimated unto *Hezekiah* a pious King on Gods behalfe, hee resented himselfe, was grieved, and lamented, *praying God with teares, that he would not take away his life:* And reading a litle after, that the destruction of *Hierusalem* being intimated on Gods behalfe unto the selfsame King with the *Babylonian* captivity, without resenting himselfe, nor being grieved, nor lamenting, & without praying God, that he would revoke the sentence, he was contented, that the will of God should be executed; accepting it as a benefit of God, that *those evills should not come in his time:* And considering that God prolonged the time of *Hezekia's* life, and that he did execute his sentence upon *Hierusalem;* I come to certifie my selfe, that pious persons being governed by the spirit of God, and chiefly in their prayers, in as much as S. *Paul* saith, *The spirit of God prayes by them, and in them*, they doe never as it were pray to God, but for that which it is Gods will to grant them, of which the holy spirit, which inspires them to pray, is certain. According to the judgement of humane reason, it had

been more just, and more convenient, that *Hezechiah* should have resented himselfe, and lamented, and been moved to pray God for the revocation of the sentence given against *Hierusalem*, then for the revocation of that sentence which was given against his *own proper life:* And *Hezechias* a pious King moved by the holy spirit *prayed for his own life;* & for that which touched *Hierusalem*, he conformed himselfe with Gods will: whereby I understand that it behoves pious persons to keep good accompt with their motions; I would say, they ought to bee well advertised being *moved to pray* to God for any thing, whether that *motion be of humane spirit, or of the holy spirit.* And I understand likewise, that the proper countersigne, whereby they may be able to judge between these motions, is the *Inward certainty, or uncertainty with which they shall finde themselves in prayer.* Finding themselves uncertain that they should obtain of God that which they demand, they shall judge, that the motion is of *humane spirit;* And finding themselves certain to obtain it, they shall judge that the motion is of the *holy spirit:* For as much as the *motion of the holy spirit* drawes alwaies with it the *certification;* a man judging in this manner, if the spirit of God which hath moved me to pray, did not know that it is the will of God to grant me that which I demand, it would not have moved me. This certification I certainly hold was in *Hezekiah* at that time

when he demanded his *life to bee prolonged.* And because he did not feel in himselfe this certification, I doe certainly hold, that the selfe same *Hezekiah* did not demand that the sentence against Hierusalem should be revoked. With this *assurance* I see, that Christ *prayed*, raising up *Lazarus*, and *praying* for the conservation of his Disciples. And with *doubtfulnesse* I see he prayed in the *Garden;* and because he felt, whence this motion did arise in praying, he remitted himselfe unto the will of God. And if the son of God himselfe felt these two motions, and in one of them he found himself certain, and in the other doubtfull; every one may think, whether it be not necessary to be watchful over himselfe in them; albeit they only shall know them, that shall bee true members of the same Son of God Jesus Christ our Lord.

Consid. LX.

Whence it proceeds, that the superstitious are severe, and the true Christians are Mercifull & Pittifull.

THE *severity*, and *rigour* that I see, and know for the most part in those persons which the common people holds for devout, and spirituall, they being in very truth *superstitious*, and ceremonious, in as much as appertaines to the chastising, or

desiring to chastise the vices, & defects of men ; I understand proceeds from *two causes*. The *one* is the proper nature of a man, who is inclined to prize, and esteem his own things, and to condemne, and despise others. And the *other* is the proper nature of *superstitions*, and *ceremonies*, to which is annexed *severity*, and *rigorousnesse*. And so it is, that these such like *superstitious*, and *ceremonious* persons, desiring that their superstitious, and ceremonious living should be esteemed, and prised, are forced to be *severe* & *rigorous* with workes and words against them, who being not as they are have outward defects, and vices, that so their manner of life, which they hold for vertuous, may be the more prised, and esteemed. And it is likewise true, that superstitions, and ceremonies having their originall, and beginning from some kinde of law, which men have imagined, and severity, and rigour being annexed to the nature of a law ; (for by these it is maintained, and sustained ;) it comes to passe, that as well those, who attend to the *observation of the law*, or of the *Ceremonies*, and *Superstitions*, that arise frõ it, as also they, who attend to cause others to observe them, are *severe*, and *rigorous* against them that doe not observe thẽ. From hence I understand the cause, whence the *severity*, and rigour in the *Hebrewes* did proceed ; And hereby I doe not marvell, if they that in being *superstitious*, and *ceremonious* are like unto the

Hebrewes, are also severe against the vices and defects of men. And that which I more esteem is that hereby I understand why God in the time of the law was severe, and rigorous, shewing more severity, and rigorousnesse unto men, then piety, and mercy, although he did shew them both the one and the other. And I esteem it much more, that hereby I understand, that because after that God sent his onely begotten son Jesus Christ our Lord into the world, men stand *not subject to the Law*, but under the Gospell, which is estranged from severity and rigour, it comes to passe, that *they who belong unto the Gospell* being the people of God, are not *severe* nor *rigorous* against the vices, and defects of men, but are rather *pittifull*, and *mercifull*. And also it comes from hence, that God shews more *pitty and mercy*, then *severity and rigour*. In such manner, that the affection of *severity* and *rigour* in a man is a signe of selfe-love, and of a minde subject to the law, to *superstitions*, & *ceremonies*, as were the minds of the *Hebrews:* And a pittifull, and mercifull affection is a signe of *mortification*, and of a minde freed from the Law by the Gospell ; such are those of true Christians, members of Jesus Christ our Lord.

Consid. LXI.

In what manner a pious person governes himselfe in those things that befall him.

VERY *Pious person in those things that come unto him* in this present life, as I understand, governes himself in this manner: The accidents being of that quality, that his own will concurres not in them, if they be adverse, and contrary, as the losse of honour, or of estate, or the death of some person deare unto him, he comforts himselfe, saying, *so it hath pleased God.* And if they be prosperous, and favourable, as the increase of outward, and inward goods, he doth not pride himselfe, considering, this is the work of God, and not mine. The things being of that quality, that his own proper will concurres in them, if they be of evill, such as are his proper defects, and sins, he embraceth himselfe with Christ, saying, If in me there be defects, and sins, there is in Christ satisfaction, and justification: And if they be of good, and of favour in outward works, or in inward sentiments, he doth not grow proud, because in such matters he sees the goodnesse of God, and not his own proper goodnesse. And I understand, that the content which such a person finds in those things which he doth well, is much like to the content, which a person may feel, when a

person makes a good letter, because another that writes well, leads his hand by his. I would say, that as such a person contents himselfe seeing a letter made with his hand, although not with his industry, attributing the industry to him that guided his hand, and attributing to himselfe the errours that are in the letter, knowing that the other would have made a better with his own hand: so the spirituall person doth content himselfe of the consideration of the works which God doth in him, and by him, attributing them to God, and attributing to himselfe the errors that are in his works, knowing that they would be much better, if God had done them without him. That this is true, they shall understand by proper experience, who have a rellish of the things of the holy spirit, which are obtained by Jesus Christ our Lord.

Consid. LXII.

That humane wisdome hath no more jurisdiction in the judgement of their workes, who are the sonnes of God, then in the judgement of the proper works of God.

IN the selfe same manner, and for the selfe same cause, which S. *Paul* understood, that they who are governed by the spirit of God, are the sonnes of God, I understand that they who are the

sonnes of God, are governed by the spirit of God. And I understand, that as humane wisdome is uncapable of the knowledge of God, so likewise it is uncapable of the knowledge of them, who are the sonnes of God. And even as humane wisdome penetrateth not to understand the admirable counsell that is in the works of God, neither doth it also penetrate to understand the divine counsell that is in the works of them, who are the sonnes of God: Both those, and these being done by the spirit of God.

Farther I understand that humane wisdome, when it sets it selfe to judge the works of them that are the sons of God, condemning, and taxing them through cause of that selfe same temerity, which appeares when it sets it selfe to judge the works of God, condemning them, and calumniating them. I would say, that that rashnesse of men is not lesse, which follow the judgement of humane wisdome, when they sett themselves to judge evill of *Moses* for the Hebrews whom he slew when they worshipped the Calfe; and when they sett themselves to judge evill of *Abraham*, because he commanded his wife *Sarah*, that she should lye, saying that she was his sister, and not his wife: And because S. *Paul* cursed *Ananias* standing at judgement in his presence. And because hee excused his cursing, saying, he did not know him. And when in like manner they set themselves to judge certain things like unto

these, which the sonnes of God doe being governed by the spirit of God, which according to the judgement of humane wisdome are absurd, and reproveable, and according to the judgement of God are holy, and good : I say that this is no less rashnesse then that, with which they sett themselves to judge evill of God, because he favours many lewd men with temporall good, depriving many good, and because hee doth other things which humane wisdome calumniates, and condemnes, and for which humane Laws doe rigorously chastise those men that doe them : in as much as humane wisdome hath no more jurisdiction in the judgement of the works of pious men, then in the judgement of the works of God, they being done by God himselfe, and the other by those who being the Sonnes of God are governed by the spirit of God, and therefore are free, and exempt frō all humane law, as God himselfe is free and exempt. I would say, that men should not have had more reason to have chastised *Abraham*, if he had killed his sonne *Isaac*, then to condemne God, because he slaies many men by suddain death. But this goverment of the spirit of God is not known, nor understood, but of them who are partakers of the spirit of God it selfe, as it is known by experience, and as it is said by S. *Paul* the great Preacher of the Gospell of God, and of Jesus Christ our Lord.

Consid. LXIII.

That the holy Scripture is like a Candle in a dark place, and that the holy spirit is like the Sunne. This shewed by seaven conformities.

SAINT *Peter* in his second Epistle understands, that a man that attends unto piety having no other light to guide him in it, thẽ that of the holy Scripture, is like unto a man that is set in a dark place having no other light in it, then that of a candle ; and he understands that the man that attends unto piety having obtain'd the spirit of God which guides him, and sets him in the way, is like unto a man that stands in a place, wherein the sun-beames enter, which make it cleare, and resplendent : Where I consider seaven things. The first, that as the man set in a dark place, stands better with a candle then without it : so the man that attends unto piety, which to him is a dark place, in as much as humane reason, and wisdome doe rather doe him harme, then good in it, stands better with holy Scripture, then without it.

The second thing which I consider is, that as a man in a dark place sees not the things that are therein so clearely, and manifestly with a candle, as hee might see them with the sun ; so a man that attends unto piety, doth

not understand, nor know the things of God, nor God himselfe so clearly, and manifestly with holy Scripture, as he might see, and know them with the spirit of God.

The third thing which I consider is, That as a man set in a dark place with the light of the candle onely, stands in danger to remaine in the dark, any occasion happening to extinguish the candle so the man, who attending unto piety hath no other light then that of holy Scripture, stands in danger to remain without light, there comming any occasion that may deprive him of the holy Scripture, or of the true understanding thereof.

The fourth thing which I consider is, that as it sometimes befals a man set in a dark place, where the light of the candle is, that being desirous it should give more light he snuffes it himselfe, or seeks some other to snuffe it; and in the snuffing it comes to passe, that it is extinguished, and a man remains without light: So unto a man, that attends only unto piety with that which he knows and understands by holy Scripture, it sometimes comes, that willing to understand more, or better in it, or by it, either he himselfe interprets it, or seeks some to interpret it to him, and in interpreting, it comes to passe, that of holy Scripture making it humane Scripture, a man remaines in the dark, albeit hee doth not so perswade himselfe.

The fift thing which I consider is, that as on the Sun-beames entrance into an obscure place, where a man serves himselfe of the light of a candle, it comes to passe, that a man sees more clearely then before, all the things that are in that place, the candle remaining as it were without light, and without splendor, in such manner, that now a man being desirous to see the things that are in that place, that which he least looks upon is the candle : So the holy Spirit entring into the minde of a man, that attends unto piety, serving himselfe of the Scripture to that intent, it comes to passe, that a man understands, & knowes the things of God, and God himselfe more clearely then he did before ; the holy Scripture remaining in as much as to him ward as it were without light, and without splendour : in such manner, as now being desirous to understand the things of piety, and desirous to know God, that which he least looks upon is the holy Scripture, attending to cõsider with the holy Spirit, that abides in his minde, & not with that which is written in it. And therefore S. *Peter* well commends the study of holy Scripture ; but whilst a man stands in the dark place of humane wisdome, and reason, and he wills that this study should continue so long, untill the light of the holy spirit shine into the mind of a man : understanding that this light being come, a man hath no more need to seek that of holy

Scripture, which departs of it selfe, as the light of the candle departs, when the Sun-beames enter; and even as *Moses* departed at the presence of Christ, and the Law at the presence of the Gospell.

The Sixt thing which I consider is, that as a man which enjoyes the light of the Sun, when he did certainly know that it would not fayle him, albeit he would not cast away the candle for the benefit receaved, but would rather leave it to the intent it might serve another to that purpose which it had served him, and yet notwithstanding would not serve himselfe thereof in that which hee did before serve himselfe: so the man that enjoyes the light of the holy spirit, knowing certainly that it cannot fayle him, albeit he doe not cast away holy Scripture, but rather leaves it, that it may serve to another for that which it hath served for unto him; nevertheless hee doth not serve himselfe of it, in that whereof hee did formerly serve himselfe, as I have already at other times considered.

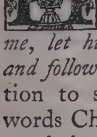
The seventh thing that I consider is, that as it is not of the essence of the Sun, when it enters into a place where a candle stands, to shew and discover all that which the candle containes in it; so likewise it is not of the essence of the holy Spirit, when it enters into the minde of him, who being applied unto piety serves himselfe of holy Scripture, to shew, and discover all the secrets that stand shut up

therein, albeit it doe shew, and discover that part of them, which God will shall be discovered unto a man to whom the holy Spirit is given.

The gifts of the holy Spirit are different, and the holy Scripture being written by divers persons, who had different guifts of the holy Spirit, and so writ diversly, by consequence, it is understood of those persons, who have the holy Spirit, of one in one part, and of another in another part, according as the gifts are different, which are communicated from God with the holy Spirit by Jesus Christ our Lord.

Consid. LXIV.

In what manner Jesus Christ our Lord will be followed and imitated.



AVING at other times in these Considerations touched, as I then understood, that which Jesus Christ our Lord saith, *He that will come after me, let him deny himselfe, and take up his Crosse and follow me*, I come now with better consideration to say, that I understand that in these words Christ saith, Every man that will follow me being desirous to be a Christian, let him renounce that which humane wisdome teacheth him, saying that a man ought not to be wanting to himselfe, to his own, and to his honour, with intent not to be wanting unto God, nor to

them that are Gods, nor to the honour of God. And let him take upon himselfe his Crosse, which is his martyrdome, the shame, and the ignominy that he shall suffer in the eyes of the men of this world in being wanting unto himselfe, and to his, and to his honour. And so doing, he shall follow me, who have been wanting unto my selfe, making my selfe a servant of a Sonne, that I might not be wanting to God: and I have been wanting to mine own, not esteeming them for mine, but those onely that God hath called, and made mine, making them holy, and just: And I have been wanting to mine honour, contenting my selfe to dye as a malefactour: and so doing he shall follow me, and shall be truly a Christian. In such manner, as properly the injury, and the shame that redounds to a Christian through the deniall of himselfe in being wanting to himselfe, and to his, and to his honour, is the Christian Crosse, & is the selfe same as to goe after Christ. I would say, these words of Christ are of as much value, as if I should say; he that will be a Christian, let him esteem himselfe dead unto the world, in as much as not to seek the Glory, nor the reputation of the world, and let him procure that which Christ procured, & seek that which Christ sought; and in this manner he shall be a true Christian, as they are, who knowing themselves, and feeling themselves bought by Christ, doe hold him, and know him for their

Lord, and for their superior, and doe worship in spirit, and in truth the true God, who is the Father of Jesus Christ our Lord.

Consid. LXV.

How that is to be understood, which S. Paul *saith, that Christ reigneth, and shall reigne, untill the resurrection of the just being made; he doe consigne his Kingdome to his eternall father.*

THE men that reigne in the Kingdome of the world, live under foure most cruell Tyrants; the Divell, the Flesh, Honour and Death. The Divell tyrannizeth them making them impious, and enemies of God, and oftimes bringeth them to that passe, that they kill themselves by diverse waies. The flesh tyrannizeth them making them vitious, and licentious. Honour tyrannizeth them making them light, and vaine, and presumptuous, in such sort, that they dye whilest they live. Death Tyrannizeth them, not suffering them to enjoy their prosperityes, and happinesse, cutting short their steps in them. This tyranny none understand, but they that feele it; and they only feele it, who being desirous to enter into the Kingdome of God, doe procure to reduce themselves to

Piety, doe travell to Mortify the flesh, and will resolve themselves with the world, putting an end to glory, and to their own honour, and think to dispose themselves, and to content themselves to dye. For as soon as ever they would doe this, they find difficulty in it, they feele, and experiment the tyranny, and they know themselvs tyrannized.

These selfesame persons if so be their desire to enter into the Kingdome of God be a calling of God himselfe, and not their proper fantasy, accepting for their own the justice of God, executed in Christ, doe in this present life, goe out of the tyranny of the three tyrants in going out of the Kingdome of the world, and entering into the Kingdome of God, wherein God reignes through Christ. I would say, that Christ reignes as the Sonne of God, he being in them that stand in his kingdome, and with them properly the same which the head is in the Members of the body. For as from the head there descends virtue and efficacy into the members of the body, which are Governed by it; even so from Christ there descends vertue, and efficacy to them, that are in the Kingdome of Christ, with which they combate against the tyrants, that hold other men tyrannized: and so they are governed by Christ in this present life, and by means of the same they shall obtain the resurrection, and life everlasting: and so they shall goe out of the tyranny of the fourth

tyrant, which is death, and shall enter into the Kingdome of God, where God shall reigne by himselfe. In the mean space they being gone out of the Kingdome of the world, having felt the tyranny of the four Tyrants, doe feel the sweetnesse, and pleasantnesse of the Kingdome of Christ, feeling in themselves the virtue, and efficacy of Christ, and the goverment of the holy Spirit, and feeling themselves Patrons and Lords of their sensuall appetites, and of their affections of Honour, and of the ambition of the world, being resolv'd with themselves, and with the world, in as much as being incorporated in Christ they find their flesh dead, and they finde dead in them the respect of the world, and certifying themselves of their resurrection, immortality, and eternall life. Which certification causeth in them this effect, that albeit they feel death according to the body, yet they feele it not as much as belongs to the soule through the certain hope of resurrection. In this I understand consists the Kingdome of Christ: And because the resurrection of the just being accomplished, we shall not need to combate with the Divell, there shall be no need to mortify the flesh, nor to contrast with the world, nor shall there be death to overcome. I understand, that S. *Paul* saith, that then Christ shall consigne this Kingdome to the eternall Father; and that God shall bee all in all, ruling, and governing every thing, by himselfe; in

such manner, as the Kingdome of Christ according to S. *Paul* shall indure untill the universall resurrection, and the Kingdome of God in men shall then begin, and shall be continuall; men perpetually acknowledging the benefit receiv'd by Jesus Christ our Lord. Like as it betides unto a thirsty traveller, to whom there is given a vessell of cold water, who whilest he drinkes feeles the benefit of the vessell, which gives him the water; and having drunke, albeit setting the vessell aside he thankes him that gave him to drinke, neverthelesse he acknowledgeth that by means of the vessell he received that benefit. In such manner that as the thankfull wayfairing man, who is refreshed with the vessell of cold water, whilst he drinkes, feeles the benefit of the vessell, and after he hath drunke, feeling and knowing the benefit of him, that gave him the vessell, he knowes likewise the benefit of the vessell: Even so men, whilst they stand in this present life, they feele the kingdome of Christ, feeling the benefit of Christ; and in eternall life they shall feele, and know the benefit of God, who hath given Christ unto them, and they shall know the benefit of Jesus Christ our Lord.

Consid. LXVI.

In what manner the malignant spirit is more impetuous then the holy spirit.

BEING desirous to understand, which spirit is more impetuous in a man, the Holy, or the Malignant, I resolve my selfe, that the malignant spirit is much more impetuous in the impious, then the good spirit in the Pious ; being moved to this resolution for two Considerations, of which the one is founded in the proper Nature of the spirits : For the malignant is by nature impetuous ; and the holy is by nature mild and quiet, in so much, that if at any time there seeme to be violence, or alteration, that is none of its own, but of the livelinesse of mans flesh, in which, and by which the Holy spirit works. And the other is founded in the proper nature of men : for they being more inclined unto the motions of the malignant spirit, then to that of the Holy Spirit, it comes to passe, that unto that of the malignant spirit they are incited with their proper affection, and inclination ; and to those others of the Holy Spirit they are benummed from the selfe same thing. In such manner as the malignant spirit being impetuous of its own proper nature, and the malignant spirit being incited in the impious with the proper nature of the impious ; and

the Holy Spirit being made more slow in the pious, through the proper nature of the pious, in as much as he is a man ; it comes to passe, that the malignant spirit is more impetuous in the impious, then the Holy Spirit in the Pious. And in the impious I understand that ordinarily the Holy spirit is nothing at all impetuous ; and in the Pious I understand the malignant spirit is more or lesse impetuous, according to the greater or lesser livelinesse of affections, that is found in him : And in the same manner I understand, that the motion of the Holy Spirit is more or less efficacious, according as the mortification that is in him, is greater or lesse ; in as much as through the livelinesse of the affections, and appetites of the pious, the force and violence of the malignant spirit are increased, and by mortification are repressed, and retarded : and because it is likewise true, that through the livelinesse of the affections, and appetites of the Pious, the forceablenesse of the Holy spirit are retarded, and repressed, and with mortification are increased, and helped. Understanding that all this is true, I understand likewise, that the Pious, who would, that the motions of the malignant spirit should not have force nor be efficacious in him, and that the motions of the Holy spirit should have force, and efficacy in him, ought to attend unto the mortification of his affections, and appetites, attending to Mortify in himselfe that which he

hath of *Adam*, and to make alive that which he hath of Jesus Christ our Lord.

Consid. LXVII.

That in the regenerate only by the Holy Spirit there being experience of the things of God, there is also Certification of them.

ALL that in this life is done, known, or understood, is either by naturall instinct, or it is by experience, or by knowledge, or by divine inspiration, and revelation. In the beast there is naturall instinct, and experience as every one may by himselfe consider. In men there is generally naturall instinct, and experience, as in Beasts, although with greater excellency; And there is also knowledge, which as I understand consists in that, which one man learnes from another, man having no greater assurance thereof, then the relation, that is made unto him. And it is as much in divine things as in humane. In men regenerated by the Holy spirit there is naturall instinct, and experience, and knowledge, and moreover divine inspiration, and revelation. I would say, that regenerated men wise, know and understand some things by naturall instinct, others by experience, and others by Science, and others by Divine inspiration. The naturall instinct standing more chast, and more pure in them, then in other

men. And having experience not only of naturall, and humane things, as other men have, but also of spirituall, and divine things ; & having not only science, learned from other men, but also inspired, and revealed from God. All men being without the Holy spirit, are without experience of spirituall things, and divine, having only that science of them, which is gotten by the Scripture : whence it comes to passe, that as in the humane, and naturall things of which they have no experience, having only the science, they remain with opinion without any assurance : even so in divine matters being without experience they remain with opinion without any assurance. In as much as where there is no experience, there can be no assurance ; And experience in the things of God is reserved to them, who have the spirit of God, who having experience of spirituall matters, know that they know, and understand naturall, and humane things. I would say that the difference between that, which regenerated men have science of, know and understand in divine matters, and that which other men, how wise soever they be, have science of, know, & understand in the selfe same things, is as much as is between that, which those Physitians, which only know the Theory, have the science of, know, and understand in Physique, and that which those Physitians, who together with the Theory have the practise, have the science of, and know.

Whence I gather, that unregenerated men having no experience in divine matters cannot have either confidence, or diffidence that should be sollid, and firme, but only through opinion, in such manner, as they have in humane affaires. And therefore that comes forth true which I have written in another Consideration, that God ofttimes gives unto pious persons some things which they have no confidence to obtain, denying them some other, which they have confidence to obtain ; understanding that this comes to passe, when his confidence, and his diffidence consists in science, and opinion, and not in experience, & certification. Furthermore, I come to gather, that regenerated men having experience of spirituall things have assurance of them, and that having assurance they have also confidence, and diffidence solid, and firme. And therefore that comes forth true which I have written in another Consideration, that through that certainty, or incertainty, with which pious persons finde themselves in prayer, they may understand when they are inspired to pray by the holy spirit, and when they are moved to pray from humane spirit, and consequently when they are to be confident, and when they are to be diffident.

Ezechias King of *Judea*, had experience in spirituall matters, and therefore being inspired to pray in his infirmity *he prayed*, and his life was prolonged to him, according to his

confidence. And the selfe same King being diffident to be able to obtaine by his prayers of God, that he should revoke the sentence given against *Hierusalem*, did not care to pray. If he had not had experience in divine things, governing himselfe only with science, hee would with so much the more confidence have prayed, demanding the revocation of the sentence given against *Hierusalem*, in as much as he had praying obtained the revocation of the sentence given against his life: But having experience he forbore to be governed by science, and so he stood firme in the confidence, and firme in the diffidence. And if experience of divine things teacheth thus much to one of them, who had the spirit of *Moses*, how much better shall it teach it to them, who have the spirit of Jesus Christ our Lord.

Consid. LXVIII.

That the desire of knowledge is Imperfection in a Man, contrary to the judgement of Humane Wisdome.

UMANE wisdome judgeth that the *desire to know is a great perfection in man;* And the holy spirit judgeth that it is a great imperfection in a man. Humane wisdom confirmes her opinion, saying, that it hath been seen by experience,

that in the world those men have lived most virtuously, who having the greatest desire to know have most given themselves to indeavour to know, and have known most : And here is alleaged a troup of Philosophers. And the holy spirit on the contrary affirmes his sentence, saying, that *through the desire of knowing sinne came into the world, and through sin death*, and with it all the miseries, and all the troubles whereunto wee stand subject in this present life. That this is true, is proved by the perswasion of the Divell, who said unto *Eve, You shall be like Gods knowing good and evill.* Passing on farther, the holy spirit saith, that *the desire of knowledge destroyed the Hebrews*, in as much as desiring to understand the prophecies that spake of the Messias, and procuring to understand them by the way of wit, and humane discourse, they imagined to themselves, and figured a Messias so cõtrary to him whom God sent them, as when they had him, they knew him not, and not knowing him they did not receave him, and from their not receaving him, redownded not onely that they did not enjoy him, but it caused their ruine, and perdition. Passing on farther the holy Spirit saith, that *the Gentiles desiring to know the originall, and the beginning of naturall things did procure to know them with their own wits, and discourses;* whence comes to passe that which Saint *Paul* said, *They became vain in their imaginations, and*

they worshipped the creatures, and ran headlong into other absurd, and bruitish inconveniences. In the selfe same manner the holy spirit faith, that many men desiring to know the things which appertain to Christian Religion, and procuring it with naturall light, have made such strange conceits of God, & of Christ, and of the Christian state, and of the Christian living, that a man may say with truth, that of Christ they have nothing but the name ; participating on one side of the inconvenience of the *Hebrewes*, in as much as they read holy Scripture, and desiring to understand it, & procuring this not with that spirituall light, with which it was written, but with naturall light, they doe not understand it : And participating on the other side of the inconvenience of the Gentiles, in as much as desiring to know that which the Gentiles knew, they read that which the Gentiles writ, and they think as the Gentiles thought, & frame Gentiles mindes.

The holy spirit having proved his sentence against that desire of knowing which men have, saith further, that that vertue which is got by desiring to know, and knowing that which may be known with naturall light, is rather a vice then a vertue, in as much as it makes men presumptuous, insolent, and consequently impious, & incredulous. That this is true, appeares by this, that the men that follow their proper naturall light, by how much they are more

vertuous, according to the world, by so much they have lesse confidence in God, and doe so much lesse believe in Christ, and therefore are so much more impious, and more incredulous; in such manner, that it stands well to say that the desire to know is a great imperfection in a man.

In this discourse I learne two things. The one, that humane wisdome hath no jurisdiction in judging of the perfection, and imperfection of a man. The other, that it appertaines to every man, who being called of God to the grace of the Gospell makes answer thereunto, to mortifie, and kill in himselfe the desire to know, of what sort soever it be, that he may not fall into the inconvenience of false Christians, and of the Gentiles, and of the Hebrews, nor into that wherein our first Fathers fell; and that they may come to the perfection whereunto S. *Paul* came, not desiring, nor procuring to know other then Christ, and him crucified. Which wisdome wee ought to desire and procure but with prayer to God, we, who having accepted the grace of the Gospell, are true Christians incorporated in Jesus Christ our Lord.

Consid. LXIX.

That a man ought alwaies to acknowledge himselfe incredulous, and defective in faith: and that there is so much faith in a man, as much as there is knowledge of God, and Christ.

HEN I consider the great efficacy which Jesus Christ our Lord attributes unto Faith, saying, that *with it, how little soever it be, we may remove mountaines* from one place to another, returning upon my self and not finding my selfe with such an efficacious faith, I know how weak, and feeble my faith is, and then I turne my minde to God, saying with the Apostles, *Lord increase my faith*, and saying with the father of the Lunatique, *Lord help mine unbelief.* And understanding that my faith is to come through the guift of God, and holding for certain, that *I shall have so much of faith, as I shall have of the knowledge of God, and of Christ*, for as much as men, how ever good relation they have of other men doe so much trust them, as they know them; I turn my selfe to pray God, that he would let me know him, and would let mee see him, and that he would let me know, and see Christ as much as may be in this present life: to the intent, that I may have confidence, and so my faith may be strong, and efficacious.

Wherein I consider the craft of the enemy of mankinde, and most full of enmity against Christ, in as much as he understanding, that the intent, with which Christ did so much exaggerate the efficacy of Faith, makes that men, how much soever they believe, and how much confidence soever they have, should alwaies judge themselves incredulous, and defective in the Faith, hath made that amongst men, who doe approve the Gospell of Christ, it should be an honourable thing to believe, and a shamefull thing not to believe, or to doubt; to the intent, that perswading themselves for their own honour sake, that they doe believe, they should not come to knowe themselves incredulous, and defective in the faith; and so they never come to get that which Christ pretends they should get, that is the *knowledge of God and of Christ*, & by the knowledge Faith, and by Faith justification, & by justification glorification, and eternall life. And in very truth great is the blindnesse, & ignorance of men in every thing, that see only with the eyes of humane wisdome; & very excessive great in this, that not admitting in humane matters one testimony that testifies only of heare-say, except he speak of certain knowledge, or proper experience, it perswades it selfe by it selfe, and by others, that in divine matters it sufficeth to testifie on heare-say, having neither certain knowledge, nor proper

experience, nay rather neither pretending the one, nor procuring the other ; and that which is worse, reprehending them, who pretend the certaine knowledge, and procure the experience, not contenting themselves to testifie on heare-say by relation of others. And in divine matters, I understand that they have certain knowledge, who know God and Christ by revelation, and inspiration, of which things they only can give testimony, who have them, and their testimonie is true. The other albeit they give testimony of themselves by heare-say, their testimony is not true, because they doe not think as they speak. And in the selfe same things of God I understand, that they have experience, who finde, and feele in themselves the effects, which the knowledge of Christ, which makes them just, works in them, and by consequence the effects of piety, and the effects of justification. All other men, when they give testimonie of these things not having the experience of them, their testimony is not true, because they doe not think what they speak.

From all this I come to gather, that a man ought to judge himselfe incredulous, and defective in the Faith, as long as he hath not *so much faith as sufficeth therewith to remove mountaines* from one place to another ; & that judging himselfe such, he ought to demand of God, that he should give him faith, not contenting himselfe to testifie in divine things by heare-say,

and by relation, but by certain knowledge, and proper experience.

Furthermore I come to gather, that there being in effect as much faith in a man, as there is knowledge of God, and Christ, and that by faith a man gets justification, and by justification he gets glorification, and life eternall; And that God being able to give in an instant to a man so much knowledge of himselfe, and of Christ, letting himselfe to be known, and shewing forth Christ unto him so much as sufficeth to believe, wee ought not to distrust of the salvation of a man, his soule in his body, alwaies hoping that God will doe with him that which hee can doe, and that which hee useth, suffering himselfe to bee known, and shewing Christ unto him; to the intent, that knowing he may believe, and love, and believing, he may enjoy the Christian justification, and enjoying the Christian justification he may goe to live, and reign with Jesus Christ our Lord.

Consid. LXX.

In what those three gifts of God, Faith, Hope, and Charity doe consist: and in what their eminency amongst other gifts doth consist: and the eminency of Charity amongst the three gifts.

CONSIDERING that the Apostle sets forth the most high and excellent amongst the gifts of God *Faith*, *Hope*, and *Charity*, I have oftimes set my selfe to examine in what this eminency doth consist, and not having been able to understand in what they consist, it seemes to mee, that I am not able to understand, in what their eminency amongst the rest doth consist. Now begining to mine own seeming a little to understand in what they consist, I begin likewise to feele in what their eminency doth consist.

Faith, as I understand, *consists in this, that a man should believe and hold for certain all that which is contained in holy Scripture, having confidence in the divine promises, that are contained in it, as if to him properly, and principally they had been made.* Of the two parts of faith, which are, *to believe*, and *to have confidence*, I understand, that of one of them a mans mind is in some manner capable: I would say, that a man is able to bring himselfe to believe, or at least to perswade himselfe, that he doth believe: And

of the other I understand he is incapable; I would say, he is not able of himselfe, to reduce himselfe to have confidence, nor to perswade himselfe, that he hath confidence: In such sort, as he who believes, and hath not confidence, shewes that his beliefe is industry, and humane wit, and not divine inspiration; And he who believing hath confidence, shewes that his belief is inspiration, and Revelation. Whereupon I understand, that to have confidence is a good countersigne in a man, to certify himselfe, that he believes by inspiration, and revelation.

Hope, as I understand, *consists in Patience, and in the sufferance, with which a man that believes and hath confidence, expects the accomplishment of the Promises of God*, without putting himselfe into the Divells service with impiety, nor into that of the world with vanity, nor into that of his own flesh with vice. Like as a captain, who having promise from the Emperor, that at his coming into *Italy* he will use his service, albeit the Emperor slow his journey, and he be sollicited by many Princes, that would serve themselves of him, will accept no party, expecting the coming of the Emperor, fearing that if he come, and find him in others service, he will not accept him to his own service. This *Hope* presupposeth *Faith;* I would say, that to expect, it is necessary, that there should be *Faith* in him who hopes, with which he should give credit to that which is told him, and have

confidence in that, which is promised him: For otherwise he should not be able to maintaine himselfe in expecting. And that *Hope* doth properly consist in this, I understand by some speeches, which we read in the Gospell, such as is that of the *Ten virgins*, who did expect the *Bridegroome;* and that of men, that expect *their Lord when he returnes.*

Charity, I understand, *consists in the love and in the affection, which a man that believes, hath confidence, and Hopes, carries to God, and to Christ, and likewise to the things of God, and of Christ*, standing properly affectionated, and enamoured of believing, of having confidence, and of hoping: in such manner, that because he who hath these *three gifts* of God, stands united with God, believing, hoping, and loving, with great reason are these three gifts the most high, and most excellent amongst all the other.

Having understood in what these *three gifts* of God consists, and in what their eminency doth consist, and desiring to understand for what cause the selfe same Apostle puts *Charity* for more eminent, then *Faith, and Hope*, I think, and hold for certain, that the eminency consists in this, that he who believes, & hath confidence, shall never stand solid in the Faith, if he finde not a tast, and rellish in the believing, and in the *having confidence;* nor shall he stand solid in *Hope*, if he doe not finde a tast and rellish in the *Hope: Charity* therefore being

that which gives the tast, and favour, with which *Faith* is sustained, and *Hope;* it well followes, that *Charity* is the most eminent between *Faith and Hope;* in as much as it maintaines, and upholds the other, and it by it selfe alone maintaines, and upholds it selfe; and in as much as *Faith* shall faile, when there shall be nothing to believe, nor to have confidence in; and Hope shall faile, when Christ being returned, and the resurrection of the just being made, there shall be nothing more to hope: but *Charity shall never faile;* for there shall be alwaies what to Love, and there shall be alwaies what to tast. For in eternall life we shall love God, and Christ, and we shall finde rellish, and favour in the contemplation of God, and of Christ; wee, who in this present life have lived with *Faith*, *Hope*, and *Charity*, being incorporated in Jesus Christ our Lord.

Consid. LXXI.

Upon the most holy prayer of Our Father.

N the most holy prayer of *Our Father* I consider all this: First that calling God *Father*, it becomes me to reduce my selfe to hope from God, all that which an obedient son may hope from a most good, and loving Father. And albeit I am a disobedient Son, it matters not: For God

considers me not by that which I am of my selfe, but by that which I am by Christ, of whom I am a member, and who was a most obedient Son ; through which Sonship I call God *Father*. If I should call him *Father* for the common generations sake, my being would be of importance ; but calling him so through particular regeneration, my being imports not to make mee obedient, or disobedient, but as I have said the being of Christ, who was most obedient. And farthermore I understand, that it is necessary, that I should reduce my selfe to be with God such a one, as a good, and obedient Son is with his Father.

Secondly I consider, that saying *Our*, I presuppose, that I hold for brethren all those, who through regeneration, hold God for their Father, and that I ought to govern my selfe with them, as with brethren.

Thirdly I consider, that because God is, where he is known, holy Scripture useth to say, that God *is in Heaven ;* for there God is known. God is in all his creatures ; but it is not said, that he is, but only in them, who know him, and where he lets himselfe to be known.

Fourthly I consider, that the proper desire of a pious Christian is, that Gods *Name should be sanctified ;* I would say, that God should be esteemed, and judged of every one for Holy, and for just in all his works, as he is in truth.

Humane wisdome not finding holinesse, nor

justice in many of those things which befall men in this life, flying from the inconvenience of attributing injustice to God, falls into another inconvenience, depriving God of his particular Providence in all things. And the holy spirit knowing in all things holinesse, and justice on Gods part, doth not doubt to attribute them all to God; desiring that men captivating the judgement of their own humane wisdome, should *sanctify the name of God*, confessing, and holding, that God doth all things, and that in all things is holinesse, and justice. There are some men, who *sanctify God* in the things which they judge good, drawing themselves back in those things which they judge to be evill. And there are other men, who *sanctify God* generally in all things, but with the mouth, and not with the heart. And the desire of the Pious Christian is, that God should be *sanctified* in all things, and that the sanctification should come from the Heart; for in this manner God will be *sanctified*.

Fiftly I consider, that the proper, and continuall sighing of a pious Christian consists in the desire, that the *Kingdome of God should suddenly come*, when the resurrection of the just being made, Christ shall consigne the *Kingdome* to his eternall father. For that shall be properly the *Kingdome of God*, in as much as the just shall be governed immediately by God, seeing God himselfe face to face. God

reignes in this present life in the just but by Christ, as he gives light but by the Sunne : and God shall reigne in life eternall by himselfe, as by himselfe he shall give light.

Sixtly I consider, that the pious Christians flying from the will of God, which is with wrath, and that which is mediat by those things which we call second causes, doe demand, that *that will of God should be executed here on earth which is executed in heaven*, understanding that which is with mercy, and with love, and that which is immediat by God himselfe.

Seventhly I consider, that the Pious Christians feeling, that through the curse for the first mans sinne it results that they eat their bread with sorrow, and care, they demand of God, that freeing them from the sollicitude, and the griefe, *he should provide them of ordinary sustentation*, in such manner, that they may be provided, and sustained according to their necessities without griefe, or sollicitousnesse, acknowledging their sustentation only from the liberality of God, and even in this, beginning to feele the remedy of the first mans sinne, together therewith feeling the benefit of Christ.

Eightly I consider, that the pious Christians, not because they make any doubt of the generall pardon, which they have had by the justice of God executed in Christ ; for of this they are most assured ; but because they rejoyce to remember themselves, that they are debtors ;

which remembrance breeds in them humility in the sight of God ; they aske alwaies of God, *that he would pardon them those things, for which he might in justice chastize them.* And I understand, that they alleage *the pardon, which they have given to them, who were their debtors,* rather to oblige themselves to pardon, then to oblige God, that he should for such cause pardon them. This I understand thus, by that which Jesus Christ himself ads in the Gospell, saying, *If you pardon, you shall be pardoned.*

Ninthly I consider, that the pious Christians knowing their own weaknesse fear the *Temptation,* in as much as it may sever them from Christian decorum ; and knowing herewith the necessity, which they have to be mortified with temptations, they demand of God, not that he should not tempt them, but *that the temptations may be of that quality, that they should not make them to loose the Christian decorum.*

Tenthly I consider, that Pious Christians having understood, that many are the *evills* that combat the just, they are afraid to be oppressed by them, and knowing the frailty of their own forces to be able to make resistance, they have recourse to God, demanding of him, *that he should free them from all.*

In these desires, and in these demands I understand that pious persons stand, and persevere, not only through the outward doctrine of Jesus Christ our Lord, which they finde

written in his history; but also through the inward doctrine of the holy spirit, who puts these desires into their mindes, and moves them to demand these things. And they, who with the outward Doctrine of Christ have not that inward of the holy spirit, in praying as taught, and not inspired, doe not pray as the true and lively members of Jesus Christ our Lord.

Consid. LXXII.

That man pretending that part of the image of God, which did not appertaine unto him, lost that part, which did appertaine to him.

IN the creation of man, I read that he was created after the Image, and similitude of God. And a little after I read, that pretending to get the image of God, he became disobedient to God, and was driven out of Earthly Paradise. Whereupon understanding that the *Image*, and similitude *of God*, with which man was created, was different from that, which man in his depravation pretended, I am come to consider, that the *Image of God*, with which a man was created, is that which appertained to him, as a man, that which might stand, and be received in him; and that the *Image of God*, which a man pretended unto, is that which did not appertaine unto him, as a Man, that which is

properly of God, not being communicable to the creatures. And albeit from the words, which containe the creation of man, there is only gathered, that the *Image of God*, with which he was created, did consist in the superiority, that he had over all other creatures; neverthelesse by that, which it seemes to me S. *Paul* felt, and that which I see fulfilled in Christ, and feele and see begun in them that are the members of Christ, I understand, that besides the superiority, which the Scripture notes, man was like unto God, in as much as it belongs to his minde, in Piety, Justice, and Holinesse, and as much as belongs to his body in impassibility, and in immortality. In this I certify my selfe, remembering, that we recover by Christ that which we lost by Adam. We lost by *Adam* Piety, justice, and Holinesse, and we lost the impassibility, and immortality of our bodies; and by Christ we shall in this life recover piety, justice, and holinesse in our mindes, and we shall recover in eternall life the impassibility, and immortality of our bodies. And because I see Christ being raised impassible, and immortall, I have said, that I see in him that compleat, and perfect *Image of God*, which man lost. And because I feele, that they, who are the members of Christ being regenerated by the holy spirit, have piety, justice, & holinesse, I have said, that in them I see the *Image of God* begun to be repayred, which the first man lost.

Of that *Image of God*, which man pretended unto, albeit from holy Scripture I cannot gather, that it consisted but only in the knowledge of good and evill; neverthelesse by that, which I consider in every of those men, who have not obtained the christian regeneration; and properly by that, which even they, who have obtained it, doe feele in themselves, and know of themselves, I understand, that besides the knowledge of good & evill, which holy Scripture notes, man pretended unto that *Image of God*, which consisteth in the proper being of God, who is of himselfe, and gives being, and life to every thing that is, and lives, and therefore loves himselfe, and for himselfe loves all things, and would be loved for himselfe, and above all things, and hath majesty, and glory, and omnipotency.

This I think understanding thus, that since there yet lives in a man that cursed perswasion of the enemy of humane kinde, there yet lives a rash pretence to obtain that image of God, which only appertaines to God, not being communicable with the Creatures.

Whence as I understand it proceeds, that a man will not depend on others, but on himself, to which things he attends as much as is possible for him; and that hee loves himselfe, and loves all things for himselfe; and pretends in every of his own matters his own proper glory, and would put in execution every thing that comes into his appetite. And from this selfe same

fountain, I understand, proceed in a man those other things, which are annexed unto these, such as are proper estimation, Ambition, Vain glory, Anger, Envy. And I understand, that in those men, who have obtained Christian regeneration by Christ, so much doth the pretence to Gods image, which belongs not to them, goe abating, as much as they goe recovering that which belongs to them ; in such manner, that as Piety, Justice, and Holinesse goe increasing in thẽ, so doth selfe love, ambition, and proper estimation, arrogancy, and their own rashnesse goe decreasing ; The incorporatiõ wherewith they stand incorporated in Christ, working this singular effect in them, from which it comes that they are humble, and obedient sonnes, not presumptuous, nor disobedient, as was the first man.

To understand this better, I set my selfe to consider between God and man, the divell, and Christ the selfesame as between a Father, and a presumptuous sonne, an evill slave, and an obedient sonne. And I understand, that God did with man giving him his Image, and similitude, that which a father doth with his sonne, giving unto him in his house an authority such as belongs to a son. And that man did with God, pretending unto the Image of God, that which a presumptuous sonne doth with his Father, that contents not himselfe with that degree which hee hath in his fathers house, as

a son, but pretends, and wills the degree which his father hath: And that the Divell did that to man perswading him to become disobedient, which an evill slave doth toward his master, procuring to sever his sonnes from his obedience, to doe him displeasure, and to ruine them. And I understand that Christ did with God, in contenting himselfe, that on him should be executed the justice of God, that which an obedient son doth with his father, contenting himselfe that his father should chastize him for that, for which hee ought to chastize the other disobedient son, to reduce him to his obedience, & to restore unto him in his house that degree and that dignity which belongs to a sonne. From all that is said I take two resolutions: The first, that it belongs to the pious Christian to desist from the pretence of that Image, and similitude of God, which belongs not to him, renouncing every desire to know all selfe love, all ambition, all proper esteem, all arrogancy, and all presumptiõ, and to attend to recover intirely that Image, and similitude of God, which appertaines unto him, demanding of God greater piety, greater justice, and greater holinesse, and demanding of him impassibility, and immortality. The second, that to the pious Christian it belongs to know his reparation from the obedience of Christ, and to know his depravation from the disobedience of Adam, and so to leave to imitate Adam, and to attend

to imitate Christ: *Who being in the forme of Goa thought it no robbery to be equall with God, but made himselfe of no reputation, taking upon him the forme of a servant; for which cause God hath exalted him, and given him absolute power, and superiority in Heaven and in Earth.* So much did availe before God the obedience, and the humility of Jesus Christ our Lord.

Consid. LXXIII.

That the union between God and man is made by love: that love growes from knowledge: what a kind of thing knowledge, love, & union is.

O far forth as I understand, doth a man remain *united with God*, in as much as a man *Loves God;* that if the *Love* be great, the *Union* is great. And if the *Love* be litle, the *Union* is litle. Some men there are, who love God by relation, but they remain not united with God, because they first loved themselves before God, loving God for themselves. There are other men, who love God because God himselfe willing to be loved of them, hath let himselfe be known, and seen by them; they stand united with God, because they first love God before themselves, loving themselves for God. In them as I understand so great is the union which they have with God, as is the love which they have

to God. *And so much is the Love which they have to God, as is the knowledge, which they have of God.* If the knowledge be perfect and entire the love is perfect and entire, and the union is perfect and entire ; and on the contrary ; in such manner, that there is as much perfection, or imperfection in the union, as there is perfection, or imperfection in the *Love*, and knowledge. The selfe same is between love and knowledge. Whereby I understand, that because the knowledge which men have of God in this life is imperfect through the power of our flesh, the love also which they have to God is imperfect ; and the union is imperfect, which we have with God. And I understand also, that because our flesh in life everlasting shall not be base, but glorious, our knowledge shall be perfect, our love shall be perfect, and our union shall be perfect.

In the mean while I understand, that a pious person, who by the liberality of God begins to know God, & to love God, and to stand united with God, ought to pretend to grow in the knowledge, in the love, and in the union, not judging himselfe deprived of the knowledge, nor of the love, nor of the union with God, whilst hee findes in himselfe any part of true knowledge, any part of love, any part of union.

The true and efficacious knowledge of God, as I have otherwhere said, as I understand consists in certain sentiments, and in certain

knowledges of the proper being of God, which pious persons doe obtain, some more, some lesse, some with greater evidence, some with lesse, according to the will of God, which causeth the sentiments, and the knowledges, of which they can only give testimony, who have tasted them, nay they only understand this Language, it being to all others altogether unintelligible ; It being most true, which Saint *Paul* saith, that *a man without the spirit of God doth not understand the things, that are of the spirit of God.*

The true, and efficacious Love of God I understand consists in an affection from the very bowels which a man beares to God, and to all those things that are Gods, desiring that he should be known, loved, and prized in the world, in such manner as is just. To the intent, that hee should be known, lov'd, and priz'd with this bowelly affection, I understand Christ pretended that his Christians should say that first part of *Our Father*, which all appertaines to the glory of God. From this bowelly affection I understand it proceeds, that a man loves God above all things, loving every thing for God, the creatures in generall, in as much as they are the creatures of God, all men, in as much as they be the creatures of God, and in as much as God will, that our neighbour should be loved, and our neighbour is every man, of what bloud soever, state, or condition ;

and men regenerated by the holy spirit, as the creatures of God, as neighbours, and principally in as much as in them is seen, and known the image & likenesse of God, in such sort as wee have otherwise declared.

Amongst the creatures the man that loves God, loves them most who doe most illustrate the glory of God. And amongst men whom he loves as neighbours, hee loveth them most, whom he sees least depraved, and least impious. And I say lesse, understanding that in all men, who are not regenerated by the holy spirit, there is found depravation, and impiety. Amongst regenerated men hee who loves God, for the love of God loves them most whom he sees, and knowes to bee most conformable to the image, and similitude of God, and in whom hee sees this image more proper, and more naturall. And a man who loves God, loves himselfe, as the creature of God, as a neighbour, and in as much as he sees the similitude and image of God reformed in himselfe, not procuring, nor willing in any other manner to be loved for himselfe, but rather despising, and abhorring the love that men beare him, when they do not love him for the love of God. In this manner I understand, that a man who loves God, loves himselfe for the love of God, and loves all things for the love of God. And farther I understand, that a man, who loves himselfe above all things, loves

God for respect of himselfe ; and this man pretends his own utility in the love of God : he loves in respect of himselfe the creatures, loving them more, from whom he expects more profit : He loves all men in respect of himselfe, loving them most which are most profitable, and most necessary : And hee loves in respect of himselfe the men, whom he thinks to have obtained the Christian regeneration, loving them most, by meanes of whom he pretends to bee able to get piety, justice, and sanctity. And resolutely he pretends, & procures to be loved for himselfe, and to be loved above all things, which as I have at other times said, is naturall to a man, in as much as hee pretends to get the image, which belongs not to him. And here I understand that a man, who reduceth himselfe to a desire of not being beloved but for the love of God, finding molestation in the love, which is borne towards him for himselfe, may judge to have made great profit in the knowledge of God, in the love of God, and in the union of God. Of this sort, & quality, as I understand, is the love which men have, who are united with God, which as I understand is in part in a man in this present life, and shall be entire in life everlasting. And he who shall feel any thing of this part, hath great reason to live joyfull, and content, holding that part as an earnest of his increase, and of his perfection in life everlasting.

The true and efficacious *Union between God and man*, consists in this, that S. *John* saith, *that hee who loves God, dwells in God, and God dwels in him.* Gods inhabitancy in a man may well be felt, as it is in truth felt ; but to them, who feel it not, it cannot be made to be understood. The selfe same may as it were be said of mans inhabitancy in God. And I say as it were, because it seems that it may be made to be understood, saying, that hee who loving God stands united with God, abides in God, alwaies remembring God, even like as he who loving a Creature, stands united with it, abides in it, alwaies remembring himselfe of it. It is very true, that not thus neither is the dwelling of man in God understood.

For this union I understand Christ our Lord prayed unto his eternall, and heavenly Father, demanding of him, that they who were to believe in him, should be one self same thing with him, and with the Father himselfe, & should be one selfe same thing between themselves.

From this divine union it proceeds, that a man altogether, and in all things remits himselfe to the will of God, dispoyling himselfe of his own proper will, and so brings himselfe to will that which God wills, and in that manner which God wills, to love that which God loves, and in that manner which God loves it, and consequently not to will that which God wills

not, and not to love that which God loves not. And the man that is thus remitted, and thus reduced, may hold for certain, that hee stands united with God, and that he dwells in God, and God in him. And he shall understand, that he so far stands united with God as far as he stands thus remitted, & thus reduced. If he stand much, the union is much, if litle, the union is litle.

It proceeds also from this divine Union, that a man likes and dislikes all those things which those persons like and dislike, who stand in the selfesame Union, in such manner, that there is between them a very great conformity in wills ; and so great is the conformity which is between them, as the Union is great which they have with God, and between themselves. This conformity is likewise a good countersigne, with which a man may certifie himselfe, whether he stand united with God, and how much of this union he hath gotten.

Having understood, how the *Union between God, and man* is made by *Love ;* and that *Love* growes from that knowledge which a man hath of God. And having likewise understood in what the *Union*, and the *Love*, and the *Knowledge* doe consist, I come to resolve my selfe in this, that to that person which attends unto piety, it belongs to attend to obtain the *knowledge of God*, and with the *knowledge* the *love*, and with the *Love the Union*. Pretending to

obtain all this by the liberality of God, and exercising himselfe in knowing himselfe, I would say the frayle, and miserable being of man ; and to disenamour himselfe of himselfe, not willing to be loved for himself, and procuring to be loved for God ; and in disuniting himselfe from himselfe, not willing to have things according to his own fantasie, and will, but according as God shall offer them to him, either by himself, or by means of men, or by meanes of the creatures. And in this manner shall he obtain the perfect *knowledge of God*, the perfect *love of God*, and the perfect *Union with God*. But not now in this present life : for the flesh except it be raised up, is not a fitting subject for this ; but in life everlasting, where the flesh being raised up shall be an able subject to bee as it shall be like unto the glorious flesh, with which Christ Jesus our Lord arose.

Consid. LXXIV.

That it betides to pious persons in spirituall things, as it befalls in outward things to him, who having been blind begins to see.

O the person that begins to understand spirituall, and divine things, and that begins to know them, I understand that befals which befalls those persons, who having by some accident lost the sight of

their eyes, begin to recover it. I would say, that as those persons goe knowing the being of things, according as they goe recovering the sight of their eyes, first confusedly, as it befell to the *blind man* in the Gospell, who beginning to *open his eyes saw men, and it seemed to him, that they were trees;* and afterwards lesse confusedly, untill such time, as by litle and litle they come to see, and know things in their own proper being.

In the selfesame manner these persons goe on knowing spirituall, and divine things, accordingly as they goe purifying their mindes with Faith, and with Love, and with union with God.

First they know them confusedly, and afterwards lesse confusedly, and so by litle and litle they goe advancing in the knowledge of them, untill such time as they arrive I would say unto such passe, as they come to know God, and the things that are Gods, in that manner, which may be in this present life. And hence as I understand it proceeds, that that thing, which a person without the spirit holds for holy, and just, and good, in the things of God, another person, who hath the spirit, condemnes & reputes defective and evill. And hence it likewise proceeds, that that which a person, who hath litle of the spirit, holds for most certain, another, who hath more spirit than he, holds for an errour. Going on thus from

one step to another, the clearenesse of that judgement increasing, which spirituall persons have of divine matters. Whereby I understand, that the errour of pious persons, when in those divine, and spirituall matters, which they know, they form their conceits according to that, which they come to know by the first knowledge, not expecting other knowledges more cleare, and more evident, is no lesse, then that of the blinde man, who begins to recover the sight of his eyes, when in the things, which hee begins to see, hee formes his conceits according to that, which they appeared unto him at the first, not expecting to see them better, and more clearely.

Furthermore I understand, that it belongs to every Pious person to be very modest, and very moderate in approving, or condemning things, for as much as pleaseth, or displeaseth God, considering that the judgement, which God makes of things is very different from that which men make, how spirituall soever they be : In as much as oftimes a person that hath much spirit condemnes that, which another who hath little spirit approves. And I understand, that only those things ought to be approved for holy, and to be condemned for evill, of which we have the certain testimony of Jesus Christ our Lord.

Consid. LXXV.

How it is understood, that God communicates unto us his Divine treasures by Christ: how God reignes by Christ: and how Christ is the head of the Church.

ILLING to understand in what manner we, who are the members of Christ, doe obtaine all the things of God by Christ, I consider, that as all men, who have the outward sight of the eyes cleare, doe know the outward being of things through the benefit of the Sun, in which God hath set his outward light: so all men, who have the sight of their inward eyes cleare, doe know all inward things by the benefit of Christ, in whom as Saint *Paul* saith, *God hath set all the Treasures of his Divinity:* I would say, that as God having set all the outward light in the Sunne, the Sunne it selfe sends forth his beams, which worke his effect, and are efficacious in those things, which are abillitated, for as much as only those living creatures are deprived of the benefit of the Sun, to whom eye-sight is wanting, and to them, who shut themselves up in caves, or dens, whereunto the Sunbeames cannot pearce: in the self same manner, God having put in Christ all the *treasures of his Divinity*, this Christ powres out his treasures upon them, who being men are cloathed with the same

livery, with which he was cloathed, which treasures are efficacious in those Persons, which God hath drawn unto the knowledge of Christ, and so they are members of Christ, they only being deprived of this divine influence, who have not the knowledge of God, and consequently are not Pious, and who have not the knowledge of Christ, and consequently are not just; for in them only the *divine Treasures*, which Christ powres out upon men, are not efficacious; they standing as much deprived of the sense, and knowledge of them, as he who is borne blind stands deprived of the sense, and knowledge of the light of the Sun. And I understand, that as it appertaines to him, who findes himselfe in this privation, to pray God, that he would open, and cleare the sight of his eyes, in such sort, that he also may enjoy the light of the Sun, in as much as the Sun of its own selfe lets it selfe to be enjoyed: so in like manner to him who feeles not in himselfe the guifts of God, which are communicated unto men by Christ, it appertaines to pray God, that he would habilitate him, and that he would purify him, in such sort, as he may become a good subject to receive the *divine treasures* efficaciouslie, which Christ powres out upon all men, In as much as God hath for all put them in him, and hee generally powres them out upon all men, as *S. John* very well understood, saying, That *of that which abounds in Christ, wee all, who are his*

members receive grace, and more grace: In as much as God by the meanes of *Moses* gave not unto us but the law only, but by meanes of Jesus Christ he gives *grace unto us*, Justifying us in the Justice executed in Christ himselfe; and hee gives unto us truth, giving unto us his spirit, which teacheth us every truth. And because all these divine gifts doe come, and shall come unto men in this life from Christ, and he gives them unto them, and communicates them unto them, it is rightly said, that this is the kingdome of Christ, & that it shall so long last, untill the resurrection of the just being made Christ consigne the kingdome to his everlasting Father. God reignes at present, but by Christ, even as God sends his light but by the Sun: And in the life eternall God shall reigne by himselfe, and communicate his light. I would say, that in the life eternall, all divine gifts shall come immediately from God unto men, & from God shall come light immediately unto men. In this manner understanding the benefit of Christ towards men, & the kingdome of Christ in this present life. I understand likewise after what sort Christ is the *Head of the Church*. I would say I understand, that as from my Head there descends vertue throughout all my members, they being all governed, and sustained by it: so from Christ descends virtue for all them that appertain to the Church, being all of them sustained, and governed with the

divine gifts which are communicated to them from Christ. And I understand, that they appertain to the Church, who being called of God, and drawn to the knowledge of Christ, are able to receive with efficacy the *divine Treasures*, which the only begotten Son of God Christ Jesus our Lord sheds upon all.

Consid. LXXVI.

What thing scandall is, and in what manner Christian persons ought to govern themselves in the scandall.

CONSIDERING how much esteem is made in holy Scripture of a *Scandall*, in as much as Jesus Christ our Lord threatens the world because of the *scandall*, advising us that we should not give *scandall* to none of those who believe in him; And in as much as *S. Paul* saith, *that for the avoiding of scandalising of one christian, hee would forbeare to eat flesh all the time of his life:* I have desired to live in this life in such sort, that I bee not cause of *scandall* to any: And I have desired the same for those persons, whom I love in Christ. And considering that on the other side a man cannot live in this life without scandalising some, for as much as even Christ himselfe scandalised; nay he is even called *a Rock of offence*, in as much as many have fallen

stumbling at his humility, and abasement, and doe fall without being able to rise :

First I have considered, that *scandall* is the same as *offence ;* and so we say, that he is scandalised, who for that which he heares, or sees done, severs himselfe, or is sollicited, and tempted to sever himselfe from that which he ought not, or would not sever himselfe.

Afterward I have understood by holy Scripture, that God scandaliseth, and is scandalised ; that Gods Saints scandalise, and are scandalised ; That the Saints of the world scandalise, and are scandalised ; And that the men of the world, who doe not attend to any holinesse, scandalise, but are not scandalised.

God scandaliseth his Saints, when they being imperfect, and setting themselves with naturall light to judge the works of God, are tempted to judge evill of God, or not to believe the providence of God. That this is true appeares by the 73 Psalme, *Truly God is loving unto Israel.* God likewise scandaliseth the Saints of the world in all things that are not conformable to humane reason. For they having no other then naturall light, and judging them therewith, they doe tax them, and condemne them for evill. And hence it proceeds, that with difficulty they bring themselves to be willing to attribute particular providence to God, and that they will not admit predestination, except after their own way.

They who judge the works of God with spirituall light, God never scandaliseth them, nor them who captivate their understandings to God: Neither doth God scandalise the men of the world, for they keep no accompt with God, believing that all things come by chance.

God is scandalised, or tempted to doe that which hee would not, being as he is, mercifull, and pittifull, when they, who he holds for his own, and favours as his own, distrust themselves of his promises, or of his omnipotency, and providence, in as much as with their diffidence they provoke him to chastise them as it were against his will. In this manner the Hebrews in the Desert scandalized him, as appeares by the history, and by the Psalmes, 78, and 95.

God is also scandalised from the Saints of the world with the arrogancy, and presumption, with which they sett themselves for Gods Saints, for which God is forced to chastise them with blindnesse, as he chastised the Hebrews, and chastiseth false Christians. And God is scandalised from the impious, when with their sinnes, and vices they shew, and discover the impiety, and infidelity of their minds, in as much as he is as it were necessitated to destroy them, as appeares by many places of holy Scripture, and particularly by that which S. *Paul* saith, *Rom.* 1.

The Saints of God scandalise God in the

manner that hath been spoken of; And they scandalise the one the other, when they that are perfect use more liberty then were fit in the presence of the imperfect, through which liberty they are tempted to make an evill judgement of the Christian faith, or to doe as the perfect doe, not holding for certain, and firme, that they doe not amisse. From this sort of scandall S. *Paul* had intent alwaies to keepe himselfe, as appeares, *Rom.* 14, & 1. *Cor.* 8. The self-same scandalise the Saints of the world, when they doe not cõform themselves with them in the things which to their seeming are religion, and sanctity. So the Scribes, & Pharisees were scandalised at Christ, as appeares, *Math.* 15. And the *Hebrews* were scandalised at S. *Paul*, as appears by this, that even unto this present day the Saints of the world are scandalised at the Epistles, which S. *Paul* writ, judging them hurtfull to Christian living. And so a man may say, that the Saints of the world have stumbled, and doe stumble at Christ, and at true Christians, and at their matters, and so much the more, as they be the more like unto Christ. Of this scandall Christians that are the Saints of God, are to take litle care, as Christ himselfe took litle care, saying, *Let them alone, they are blind leaders of the blind.* Mat. 15. The men of the world are not scandalised by the Saints of God, because they have no competency with them. The Saints of God are

scandalised from God through their imperfection, and by meanes of the selfe-same imperfection the imperfect are scandalised from the perfect in the manner that hath been said. The Saints of God are scandalised from the Saints of the world, in as much as being by them falsely doctrinated, and counselled, and being by them persecuted with detraction, with evill intreaties, and with death, they are sollicited to depart from the gospell, and from Christ. This is that scandall, for which Christ threatens the world, and from which Christ exhorts every one to keepe himselfe, Mathew 18.

The Saints of God are likewise scandalized from impious men, albeit they buy their own scandall, in as much as seing in them the works of impiety, and incredulity, they are tempted to the selfe same, or are molested by them. In this manner was *Lot* scandalised with the *filthinesse of the men of Sodome*, as appeares 2. *Pet.* 2, 7. And the Saints of the world scandalise God, and the Saints of God in the manner that hath been said. And they themselves are scandalised from God, and from the Saints of God in the manner that hath been said. The selfe-same are scãdalised one at another, in as much as it would be a wonder to finde one that approves anothers manner of living, a thing which is naturall to the holinesse of the world, which consisteth in superstitious observations. The selfe same are

scandalised from the men of the world, in as much as they conforme themselves with them in nothing. The men of the world scandalise God, and the Saints of the world in the manner which hath been spoken ; but themselves are never scandalised in any kind : for they keep no accompt with God, nor with religion, nor with piety.

There is indeed a kinde of the men of the world, who through the conversation which they have with the Saints of the world pretending a certain manner of holiness are scandalised as the Saints of the world are scandalised, albeit they be not so pernitious as the Saints of the world.

From all this discourse I come to gather this resolution, that to every Christian person it appertaines to attend to forme in himselfe a minde so like unto God, and unto Christ, that he should altogether bee scandalised at those things, at which God is scandalised ; that is, at the diffidence, and doubtfulnesse of them, who are the Saints of God, but imperfect ; at the arrogancy of the Saints of the world ; and at the vices, and sinnes, with which the men of the world manifest the impiety, & incredulity of their minds ; and that it appertaines to them to attend to form their manner of living so like to the manner of the life of our Lord Christ, that they doe not in any manner, scandalise God, distrusting, or doubting of his

promises, or of his omnipotency, and providence ; Nor scandalise the Saints of God in any thing, esteeming litle to scandalise the Saints of the world, when the glory of God comes between the Christian truth, and edification, and the profit of the Saints of God, as Christ did, as appeares in *Mat.* 15, and as S. *Paul* did, and as they have done, and doe frõ time to time, who have followed, and imitated, and doe follow, and imitate Christ. Let the Saints of the world stumble, and fall, and break their necks rather then the truth of the Gospell suffer any detriment in the Saints of God. Whereupon if any shall doubt, saying, How shall I govern my selfe, when I shall be forced to scandalise either the Saints of God, which are imperfect in being superstitious, or the Saints of God, which were never superstitious ? I shall say unto him, that he ought to beware of doing, as S. *Peter* did in *Antioch*, who having more respect to them that were superstitious, scandalised, causing them *to stumble, who had never been superstitious.* I would say, that having respect to the superstition, and pertinacy of the converts from Judaisme, he did scandalise, and put in hazard the syncerity of the faith of the converts from gentility, feyning the observation of the Law against the Christian Faith. And I will say unto him, that hee doe as S. *Paul* did in the selfesame time, who having more respect, that the Faith of those of the

Gentility should not be scandalised, then the superstition of them of the Judaisme, did publikely reprove S. *Peter*. I would say, that if a Christian person, that understands the Evangelicall gospell, and knowes the Christian verity, shall finde himselfe amongst persons that goe understanding, and knowing the one, and the other thing, accommodating himself to their incapacity, and frayltie, he shall doe as they doe, dexterously pretending to draw them to the knowledge of both the things. And I farther say, that in case he finde himselfe, where there is both of the one, and the other sort of persons, if he shall thinke, that dissembling with them that doe as yet keep any part of superstition, he shall scandalize, and make them fall, who are free from superstition, in as much as seeing him in the superstition they may come to hold the superstition for necessary, he ought not to dissemble in any manner, albeit he should think to put his life in danger; having alwaies regard, that the Christian faith, and the Evangelicall truth stand firme, and constant. Here I will adde this, that when a Christian person scandalizeth a Christian, who knowes the Evangelicall truth, because he would not scandalize another Christian, who as yet doth not well understand it, if his error proceed from covetousnesse, or from ambition, because the one is richer, or more powerfull then the other, his error is intolerable.

And if his error proceed from indiscretion, or from weaknesse, and infirmity, it is tolerable.

In all the things that have been said, I learne these thirteen things.

First what a Scandall is.

The *Second*, that to the intent I be not scandalized at the works of God, it is needfull to renounce my wisdome, and my human reason, and to pray to God, that he give me spirituall light, with which I may understand his works.

The *third*, that I doe then scandalize God, when I distrust my selfe of the promised works, and of his omnipotency, and providence.

The *Fourth*, that I ought to keep my selfe as much as is possible, not to use my Christian Liberty in presence of weak Christians, and that are infirme in the faith.

The *Fift*, that I ought lightly to esteeme the *scandall*, that the Saints of the world take at the truth of the Gospell.

The *Sixt*, that the *scandall* that is pernitious to him who scandalizeth, is that, which the Saints of the world doe, pretending to doe service unto God. And here I learne, that I ought to keepe my selfe as from the fire to persecute any man of what manner soever, pretending to doe God service therein.

The *Seventh*, that I ought to hold it for a good countersigne of Piety, when the works

of the impiety, and of the infidelity of the men of the world doe Scandalize mee.

The *Eight*, that it is a good countersigne to know the Saints of the world, by the facility wherewith they are scandalized from every manner of person, and their publishing, and shewing of their *Scandall.*

The *Ninth*, that it is a signe of impiety for a man not to be offended, nor scandalized in any thing.

The *Tenth*, that it becomes me to be like God, and Christ in the inward, to the end I be not scandalized but of that, wherewith God and Christ are scandalized.

The *Eleventh* that it becomes me to live like Christ, that I may not scandalize but as Christ.

The *Twelfth*, that for no cause I ought to scandalize any in prejudice of the Christian faith, although I doe know, that I scandalize the weaknesse, and infirmity of imperfect christians.

The *Thirteenth* thing that I here learne, that when I shall have scandalized in prejudice of the Christian Faith through indiscretion, or through weaknesse, my error will be tollerable ; and when I shall scandalize in prejudice of the same christian faith through covetousnesse, or ambition, my error will be intolerable. And from this error I am certaine my God shall preserve me, and hee shall also preserve all those persons, whom he hath called to the

acceptation of the grace of the gospell to be heires with Jesus Christ our Lord.

Consid. LXXVII.

Two contrarieties between them that live according to the flesh, and them, that live according to the Spirit.

ONSIDERING, that men, who *live according to the flesh*, while they think not of it, doe believe litle, have lesse confidence, and love yet much lesse, as they themselves well know, and feele, and accordingly as they shew it in their words, albeit they would not shew it: And considering, that the selfe same persons, when they take themselves into consideration, doe perswade themselves, that they believe much, and have much confidence, and doe yet love much more: And considering on the other side, that those persons, who *Live according to the spirit*, although they seeme regardlesse, believe, have confidence, and love more or lesse, according to that part of the spirit, which they have, according as they themselves know it, and feele it in themselves, and as they shew in their words, speaking with more piety, with more faith, with more confidence, and with more affection of the things of God, when they speak coldly, and when the force of the spirit moves them to speak of the things of piety, and of faith, and of confidence,

and of love, then all the men of the world together, when they set themselves with diligence, and attention to speak thereof. And considering also, that it comes ofttimes to passe, that those selfesame persons, grounding upon themselves cannot bring themselves to believe, nor lesse to have confidence, and much lesse to love, I have set my selfe to be willing to understand, whence these so contrary effects proceed. And I find, that one part proceeds from that which Christ saith, that *out of the abundance of the heart the mouth speaketh.* Whence it comes to passe, that he who *lives according to the flesh*, having not in his heart neither faith, nor confidence, nor love, cannot give of that which he hath not, and consequently cannot, except he set himselfe purposely thereto, make shew of faith, confidence, or love. And because he who *lives according to the spirit*, hath in his heart piety, faith, confidence, and love, and having to give of that which he hath, it is necessary how carelesse soever he seeme to be, that he should yeeld forth piety, faith, confidence, and love. And therefore the holy Scripture calls the *just mans mouth a veine, or mine of life.* And I finde likewise, that the other part of these contrarieties proceeds from this, that the man *who lives after the flesh*, because he keepes no accompt with his heart, then perswades himselfe, that he believes, that he hath confidence, and that he loves, when he hath the faith, the

confidence, and the love in his understanding. He knowes, that it is necessary for a Christian, that he should believe, have confidence, and love; and then he perswades himselfe, that he believes, hath confidence, and loves. And the persons, *who live according to the spirit*, because they keep accompt with their hearts, not contenting themselves to hold the faith, the confidence, and the love in their understandings, cannot perswade themselves, that they believe, have confidence, or love, but when they feele in their hearts the effects of confidence, and love. And because this sentiment is through the favour of God, who gives it not when men would, but when it pleaseth his Divine Majesty, hence it comes, that those persons, *who live after the spirit*, doe then find most difficulty in believing, loving, and having confidence, when they doe most instantly procure it. Whence it is well gathered, that the signe of what a man hath within him, is to be taken from that which he shewes outwardly, when he stands regardlesse. And farther, that through the facility, or difficulty, with which a man perswades himselfe to believe, have confidence, and love, it may be known, whether his faith, confidence, and love, stand in the Understanding, or in the Heart. And so this conclusion is made, that they, who while they think not of it, speak most christianly, and when they would bring themselves with humane industry

to have confidence, to believe, and love, finde most difficulty in this, are true Christians incorporated in Jesus Christ our Lord.

Consid. LXXVIII.

Two griefes, one according to the world, and the other according to God: And two weaknesses, one according to the flesh, and the other according to the Spirit.

AS Saint *Paul* puts *two griefes*, one according to *the world*, and faith, that this *causeth death;* and the other according to *God*, and faith, that this *causeth life:* Even so I put *two weaknesses*, one according to the *Flesh;* and I understand, that this causeth feare; and another according to the *spirit*, and I understand this causeth love. And I put them, because I feele them in the *Griefes*, which S. *Paul* puts: understanding, that then a man feeles griefe according to the world, when he falls into some such inconvenience, as causeth shame, or losse, or any other discommodity in the eyes of the world, in the reputation, and dignity of the world. And I understand, that this *griefe causeth death*, in as much as a man that grieves in this manner, except he speedily remedy his griefe, becomes blasphemous against God, in as much as attributing unto him the cause of his griefe, he

laments of him, and by being blasphemous against God, he comes to get himselfe eternall death. In the selfe same manner I understand, that then a man feeles griefe according to God, when he falls into any inconvenience, by reason whereof he feares to be deprived of the grace of God, and of the holy spirit of Christ, and of God himselfe. And I understand, that this griefe causeth life, in as much as he, who is grieved in this manner, doth more, and better know himselfe, and so doth more cordially recommend, and remit himselfe to God, and from this recommending himselfe to God he comes to obtain resurrection, and life everlasting.

For the *two weaknesses* which I put, I understand, that a man is then weak according to the flesh, when his weaknesse growes from selfe love : And I call weaknesse to resente himselfe for those things, which come to passe against his will. This weaknesse I understand causeth feare : for where selfe-love is, there is alwaies fear. And I understand, that this weaknesse is tolerable in Christian persons, being no signe of impiety, but of imperfection. In the selfe same manner I understand, that a man is then weak according to the spirit, when his weaknesse growes from the love of God, resenting himselfe, when he sees himselfe deprived of God, or of any of the things that are of God, which are meanes to him to grow in the love of

God, and in the confidence in God. This weaknesse I understand causeth love, because it proceeds from love, and so is converted into love, and is therefore laudable, and a signe of christian perfection.

Weaknesse according to the Flesh, but not blameworthy, I understand was that, which S. *Paul* felt for the *reprobation of the Hebrewes*. And weaknesse according to the spirit I understand was that, which S. *Paul* felt through *the sting of the flesh;* and that which he felt for *the sicknesse unto death* of his friend. And that also was weaknesse according to the spirit, which they of *Miletum* felt for the *departure of S. Paul.*

Whence I gather, that Christian persons ought not to grieve themselves much in their weaknesses, that are according to the flesh, since in them they be tolerable; for they are not mortall: And that the selfesame Christian persons, ought to rejoyce much in their weaknesses, which are according to the spirit, in as much as they are signes of perfection, and the way of vivification, of resurrection, and of eternall life.

The sons of this world feele the griefe that is according to the world, but they doe not feele the griefe which is according to God. And those of God feele the one, and the other griefe; the one, in as much as Adam lives in them; and the other, in as much as Christ lives in them.

The sons of this world have indeed the weaknesse, that is according to the flesh, but all of them doe not know it for weaknesse, neither feele it as such. The weaknesse which is according to the spirit, they neither have, nor know, nor feele. And the sons of God have, know, and feele both the weaknesses, knowing in the weaknesse that is according to the flesh, the reliques of the old Adam ; and knowing in the weaknesse that is according to the spirit, the renovation of the new Adam our Lord Jesus Christ.

Consid. LXXIX.

How perilous the errors be, which men doe pretending piety.

HOLD for certaine, that amongst those errors, which wee, who are the sons of God, committing may offend God, the greatest are those, which are committed *pretending piety*. That this is true, I see as well by the rigorousnesse, with which God hath chastized these errors, according as it is read in holy Scripture, as also because it appeares in the selfe same Scripture, that God hath with his hand restrained them who have been his, not consenting that they should fall into these kind of errors ; not having done the same in other errors, wherein they

have had intention to satisfy their appetites, and affections.

Of the rigorousnesse, with which God hath chastized them who have erred pretending piety, he might principally give testimony, who willing to *hold up the Arke of the Testimony*, which to his seeming was about to fall, died instantly: And *Saul*, who was *deprived of the kingdome of Israell*, and perpetually deprived of the grace of God, for the sacrifize that he made to God for the victory that he had against certain nations, of which God had given him command, *that he should not leave any live thing which should not passe the edge of the sword.*

Whereupon if any shall demand, saying, Why then hath not God used the selfe-same rigorousnesse with others, who have erred more perniciously pretending piety, as a man might say with S. *Paul*, who before he was a Christian, pretending piety persecuted and slew the Christians? I will make answer, First that as hitherto God hath not given me the accompt thereof. And then I will say, that God doth not use this rigorousnesse except with them, who are of the number of his. And S. *Paul* when he was in that error, was not in the number of those who were Gods, the *Hebrew* people having then left to be the people of God; and therefore his error was not chastized as that of *Uzzahs*, nor as that of *Sauls*.

That God hath restrained with his hand his

elect, not suffering them to erre in piety, albeit he have suffered thẽ to erre in other things, it serves me for a most effectuall example that which is written of *David*, who pretending piety, desired *to build the Temple of Hierusalem* and God did not consent thereunto, because it was not his will, that he should build it unto him ; and therefore hee should have erred, if he had builded it. And the selfsame pretending to satisfie his appetites with *Barsabee, caused her husband to be slaine*, and did with the wife what pleased him ; to which matter God set no impediment at all.

In like manner S. *Peter* not pretending piety *denyed Christ*, and God consented it to him ; and pretending piety he would not *converse with the Gentils*, and God did not consent to it. As likewise he did not consent to it, that S. *Paul should goe*, where he pretending piety would have gone, untill that pretence of his became not his, but of the holy spirit which abode in him.

And I hold it certain, that the most continuall, and ordinary temptation, with which pious persons are tempted, is this of pretending piety, in which *the Angell of Satan transfigures himselfe into an Angell of light*, making that to seem piety, which is no piety. But pious persons may comfort themselves with two things : The one is, that against the temptations of the Angels of Satan they have the illustrations of

the holy spirit, who discovers the deceit of the malignant spirit. And the other is, that God useth to restrain with his hand pious persons, that they should not fall into this kinde of errour, it being so much contrary unto true piety. And together herewith pious persons ought alwaies to stand watchfull in such manner as the *Angell of Satan comming transfigured into an Angell of light*, they may know him, & guard themselves from him.

Three things here offer themselves to me. The first, seeing the errour is so great, which is committed pretending piety, every man ought to goe with more regard to doe those things, with which he pretends piety, then to doe things, with which hee pretends his proper satisfaction.

The second, that those persons which are elected of God, doe not erre pretending piety through the illustration which they have of the holy spirit, and because God restraines them with his hand. It is a great signe of piety, and of the election of God, not to erre pretending piety.

And the third, that then a man erres pretending piety, when he doth a thing, wherewith by himselfe alone he thinks to satisfie God, & to oblige God. As if I should chastise my body, not with that intent, with which Saint *Paul* saith he chastised his, that is, to hold it in servitude, and subjection to his spirit; but with intent to merit by that chastisement, which I

doe on my selfe. Amplifying this cõparison throughout all the outward things which men doe, it is understood, when they erre pretending piety. And I return to say, that he who shall feel himselfe directed by that way, through which hee doth not erre pretending piety, he may certifie himselfe, that he is the sonne of God, and consequently Brother of the onely begotten sonne of God Jesus Christ our Lord.

Consid. LXXX.

What Gods intent is, demanding of men that which of themselves alone they cannot give him: And why he gives them not at once all that which he will give them.

NDERSTANDING that it is true in effect, that men who see with the eyes of humane wisdome, hold it for injustice, and cruelty in God, *that hee demands of men things which they of themselves alone cannot give him*, such as are, *The love with all the heart* even in the time of the law, and *the Faith of the heart* in the time of the Gospell, which are two things which a man is of himselfe as able to give unto God, as he is able to touch heaven with his hand. And understanding likewise as it is in effect true, that the men who see with the eyes of the holy spirit doe in the selfe same demand, and through the selfesame

demand know mercy, and piety in God. And they should have known altogether the contrary in him, if so be hee should demand things, that men could give unto him with ease. And setting my self to consider whence these two so contrary judgements proceed, which humane wisdome, and Gods holy spirit make concerning this demand of God, I have understood, that the judgement which humane wisdome makes, proceeds from the not knowing the being of God, and the not knowing the being of man ; and that the judgement which the holy spirit makes, proceeds from the knowledge of Gods being, and the being of man. And it is certain, that because humane wisdome knows not the being of God, it proceeds, that seeing he demands of men that which they cannot give, it judgeth that he doth this to condemne them, as it would of one of the Princes of this world, who should require of his subjects, that they should not sleep for a whole yeare, setting a penalty, if so be they did sleep. And because humane wisdome knows not the being of a man, it proceeds, that it would hold it for a better, and more profitable thing for a man, that God should rather require of him that which he can give, rather then that which he cannot give ; even as it judgeth, and holds for better, that a Prince of the world should demand of his vassals rather that which they can give him with ease, then that which they

cannot give him, though with difficulty. And it is also true, that from the knowledge, which the spirit of God hath of Gods being, it proceeds, that not judging of him that which of the Princes of the world, it knowes, that he demanding of men that which they cannot give him, he doth it not to condemne them, but to save them : and that from the knowledge, which the holy Spirit hath of the being of man, it proceeds, that knowing that he in himselfe is so arrogant, that if God should demand of him for his salvation things that he could with facility give of himselfe, he would enter into such pride, when he had given them, that by the selfesame way, whereby he thought to obtain salvation, hee would get condemnation, he comes to know, that the intent with which God demands of men that which of themselves they cannot give him, is not to condemne thẽ, as humane wisdome judgeth ; neither is it to difficult their salvation, as the selfesame humane wisdome judgeth, which hereupon holds God for unjust, and for cruell, but it is to save them, and to facilitate their salvation : God doing this, to the intent, that men proving *to love God with all their heart*, he knowing their impossibility in the one, and in the other matter, should have recourse to God demanding of him both the one thing, and the other, to the intent God may give them both the one thing and the other, and they giving to

God the one thing, and the other, may obtain that felicity which they desire, not for that which they are of themselves, but for that which they are through God. In such manner, that with much reason, not humane but divine, men that see with the holy spirit, know mercy, and piety in God, considering that he demands from men that which they cannot give him of themselves, and they would know cruelty in God, when he should demand of them that which they could give him of themselves, even as a man that hath discretion, when he saw that a Father should put the goverment of his estate upon an ignorant, and unwise son of his, holding the Father for wise, he would judge, that he had not intent to make his son the Lord, but to cause him to loose the estate. So much difference is the judgement, which the spirit of God makes in the judgement of God, from that which humane wisdome knowes in the selfesame things. And here I understand, that for the selfesame causes, for which God demands of men that which they cannot of themselves give him, it comes to passe, that to thẽ to whom he begins to give love, and faith, and augmentation in the one, and in the other thing, through some acknowledgments, and feelings, and through some tasts of spirituall, and divine things, he doth not give so much evidency, and so much cleerenesse in them, as they themselves would, and as much

as might serve to make that they should comprehend him with their understandings. I would say, that as he demands of them that which they cannot give him, to the intent they should not enter into pride, as they would enter, if he should demand of them that which they could give him, and so their salvation would be hindred: so he doth not let them intirely comprehend spirituall things, which he sometimes makes them feele, to the end they should not pride themselves, and so hinder their salvation. God knowes our evill Lumpe, and desiring our salvation he deales with us, as he sees it convenient we should be dealt with; herein doing that with us, which we doe with a child, when we would have him to love us, and depend on us. I would say, that as we give not the child at one time all that which he would from us, and which we meane to give him, nay rather some things we give him altogether, others in part, and others we only shew unto him so much as to breed in him a desire to them, and to enamour him of them, to the end he may goe enamouring himselfe of us, may follow, and depend on us, knowing that if we gave him at once all that which we have to give him, he would grow proud, and would not love us nor depend on us: so God giveth not unto us at once all that which we would from him, not all that which he will give us, but some things he gives us altogether,

and others in part, and others he lets us see so much as sufficeth to breed a longing in us for them, & to enamour us of them, to the intent we may follow him, love him, and depend on him. This he doth, because he knowes us to be such, that if he should give us at once all that which he hath to give us, we should become proud, and so he should not have from us what he would, that is, that we should *love him with all our heart*, and that for the obtaining of eternall life, firmely believing we may make ours the justice of his only begotten sonne Jesus Christ our Lord.

Consid. LXXXI.

Two weaknesses in Christ, and in his members; and two powers in him and them.

IN Christ I consider *two weaknesses:* the one is that which he felt in the *inward;* and the other is that which he shewed in the *outward.* That which he felt in the inward I consider in *the teares* which he shed over *Jerusalem;* and in those which he shed in *the death of Lazarus;* and in *the Agony with which he prayed in the garden, sweating drops of blood.* And that which he shewed in the outward, I consider it seeing he was held *for base, for vulgar, for vile*, yea and also for *an ill, a*

pernitious, and for *a Scandalous man*, & seeing that he was *mocked*, outraged, and persecuted untill he was crucified for a malefactor, and as a malefactor. And I understand, that without any comparison the weaknesse that Christ shewed in the outward, was greater then that which he felt in the inward, I would say, that the inward which he felt, was not in that degree of weaknesse, which the outward was, that he shewed.

In the selfe same Christ I consider *two Powers*, two virtues, and Efficacies. The one is that which he felt in the *Inward*, the other is that which he shewed in the *outward*. The power which Christ shewed in the inward I consider in this manner, that he said to S. *Peter* when he reprehended him, for cutting of *Malchus* his eare, saying unto him, *thinkest thou not that I can pray my Father, and he shall send me more then twelve Legions of Angels?* &c. And I consider it in many speeches which I read in S. *John*, when Christ spake of his Union, which he had with God. And the power, which Christ had in the outward, I consider in the *miracles which he did*, and in the *authority, with which he did them*, and in the *Power, and Majesty with which he spake, and taught*. And I understand that without all comparison the power, the vertue, and the efficacy, that Christ felt in the inward, was greater then that, which he shewed in the outward. I would say, that the outward which

he shewed, was not in that degree of power, as the inward was, which he felt.

In every one of them, who are Christs members, I consider the same as it were, that I consider in Christ. I will put the example in S. *Paul*, in whom after the selfe-same manner I consider *two weaknesses*, one which he felt in the inward, and the other which he shewed in the outward. That which he felt in the inward is well known by that which he saith of *sinne, that dwelt in him, Rom.* 7, and for the selfe-same I understand that he saith 2 *Corinth.* 2. I *will gladly glory in my infirmities.* For the selfe-same I understand that he saith, *when I am weak, then am I strong.* For the selfe-same I understand, that it was said unto him on Gods behalfe, *My grace is sufficient for thee, for my grace is perfected in weaknesse.* And that which he shewed in the outward, was well shewen by the evill opinion that almost every one had of him: every one persecuted him, every one reviled him, evill intreated him, martyrized him, as is read in the *Acts of the Apostles*, & as he himselfe writes 1 *Cor.* 4. and 2 *Cor.* 11. And I understand, that the weaknesse which S. *Paul* shewed in the outward, was much greater, then that which he felt in the inward. I would say, that which S. *Paul* felt in the inward, was not in that degree of weaknesse, as that was which he shewed in the outward. In the selfe same S. *Paul* I consider

two Powers, two vertues, and efficacies ; the one which he felt in the inward, and the other which he shewed in the outward. That which he felt in the inward, he published saying, *I can doe all things in him who enableth me.* And he shewed it very openly *Rom.* 8. saying, that *there was no creature able to separate him from the love of God.* And that which he shewed in the outward, is seen by the miracles which he did, and by the many people that he converted. And I understand, that the power which S. *Paul* felt in the inward, was much greater then that which he shewed in the outward. I would say, that which S. *Paul* shewed in the outward, was not in that degree of power, as that which he felt in the inward.

The selfe same which I consider in S. *Paul* I consider in every one of them, which are the members of Christ, more or lesse, according as is that part of faith, and of the spirit, which every one of them possesseth ; understanding that from S. *Pauls* being a member of Christ it proceeded that he was in all that hath been spoken like unto Christ. Farther I understand, that the consideration of the two weaknesses considered in Christ, workes the same effect in him that considers them, that the weaknesse, which he feeles in the inward, goes abating in him in as much as his affections, and appetites goe on dying ; and the weaknesse which he shewes in the outward, goes increasing, in as

much as he is esteemed more vulgar, more vile, and more of litle regard : and is more mocked, more outraged, more persecuted, and worse intreated. And I understand also, that the consideration of these two powers, vertues, and efficacies considered in Christ, workes that effect in him that considers them, that in him growes increasing the power, the vertue, and the efficacy, that he feeles in the inward, in as much as he hath more peace in conscience, hath more spirit, and more other knowledges, & divine conceptions of God, and of the things of God. And there goes abating in him the power, the vertue, & the efficacy, which he shewes in the outward, in as much as he only shewes himselfe, when he is inspired, and moved of God to shew himselfe ; in such manner, as that so much is one the more like to Christ, in as much as he is more weak in that which is seen, and in as much as he is more powerfull in that which is not seen.

I will adde this, that the saints of the world know the power in God by the power that Christ shewed in the outward, knowing weaknesse in God through the weaknesse that Christ shewed in the outward. They know power in God through the transfiguration of Christ. And they know weaknesse in God by the death of Christ. And I understand, that the Saints of God know without all comparison greater Power in God through the weaknesse which

Christ shewed in the outward, then through the power which Christ shewed in the outward: and it is so indeed, that they knew greater Power in God by the grace of Christ, then by the transfiguration of Christ, knowing that it is so indeed. And so it is perceaved, that from Christs shewing himselfe weak, his death on the Crosse did result; and from his death on the crosse is resulted all the good of the world, all the felicity, and the prosperity, which they who are Christs members doe enjoy, and shall enjoy together with Christ, there being in them that which was, and that which is in Him, to whom be glory for ever.

Consid. LXXXII.

In what properly consisteth that Agony, which Jesus Christ our Lord felt in his Passion and in his Death.

AVING oftimes heard speak of the *Agony*, of the *feare*, and *loathing*, and *sorrofulnesse*, *which Jesus Christ our Lord felt in his passion, and death*, by persons who pretended to shew the cause, why Christ felt so much his sufferings, and his death, many other men having suffered, and died, some as men, and some as Christians, some of them without having shewed so much sence, others having shewed none at all, and others

having made shew to rejoyce, and delight themselves in their suffering, and to rejoyce in their Death. And never having remained satisfied in my minde, neither with that which I heard say, nor with that which I read in their books, which handled this matter. Last of all joyning that which I heard a Preacher say, with that which is read in *Isaia*, and in S. *Peter*, I have made this resolution, That God having put all our sinnes on Christ to chastize them all in him, and he having taken them all upon himselfe, and known them all in generall, and in particular, he felt for every one of them that confusion, that shame, and that griefe, which he should have felt, if he himselfe had committed them. Whereupon seeing himselfe in the presence of God contaminated, and defiled with so many, and so abominable sinnes, it came to passe, that he felt all that *Agony*, all that *feare*, all that *sorrowfulnesse* within himselfe, and all that shame and confusion, which appertained to every one of us to have felt for every one of our sinnes, had we been punished for them. Whence proceeded, that he *sweat drops of blood in the garden*, for the anguish which he felt, not because he saw himselfe neere unto death, but to see himselfe in the presence of God full of so many sinnes, for which reason *he prayed putting his face to the earth*, as if he had been ashamed to have looked up to heaven, knowing that there lay

upon him so many offences committed against God. And this truly is the cause, why Christ shewed more sense of griefe in his *Passion*, and in *his death*, then any of the Martyrs, that have suffered for the Gospell, and then any other man of the world, that hath dyed for the world. And of this shame, and confusion, which Christ felt seeing himselfe defiled with our sinnes, he may have felt some litle parcell, that hath seen himselfe in the presence of some great Prince, praying him for the pardon of one that hath been a Traytor, he feeling the shame, that belonged to the other to have felt. Now that it is true, that God hath laid on Christ all our sinnes, and that Christ hath taken them all upon him, is plain by *Isaia*, where he saies, *He took our infirmities, and our griefes he suffered:* And a litle after, *he was scourged for our Rebellions, and beaten for our iniquities.* And a litle after, *he took on him the sinnes of many.* And more then this he saith, *we were healed by his blewnesse of stripes.* And this selfe-same is proved by Saint *Peter*, who feeling the selfesame, which *Isai* felt, saith as it were the selfe-same, which *Isaiah* doth, *And wretched man that I am!* for now am I well aware of the evill that I have done offending God, not living according to the will of God, in as much as with every one of my offences, and with every one of my sinnes I have augmented the *Agony*, the *feare*, and the *sorrowfulnesse, which my Christ suffered in his death and passion.*

Hereby I understand two most important things: The one, that if the rigour of the justice, that was executed on Christ as well in the outward, as in the inward, had been executed upon all us, every man taking that part which belonged to him for his offences, and sinnes, wee should all have gone into destruction; there being none of us sufficient to be able to endure on himselfe that part of chastizement, which belonged to him for his part, in case Christ had not satisfied the justice of God for us all. And the going into destruction, I understand should have consisted in this, that none of us should have been able to stand solid, and firme in the suffering without fainting, and so to sever our selves from the obedience of God: And therefore *Caiaphas* said well, if hee had meant well, when he said it, *it is expedient that one man should dye for the people, that the whole nation perish not.* The other thing which I understand here is, that it was more then necessary, that he should be more then a man, nay that he should be the Sonne of God, who was to reconcile men with God. For being to be chastized for the sinnes of us all, knowing them, and feeling them all in himselfe, as if he had committed them all, he might make resistance to the *agony*, *feare*, and *sorrowfulnesse*, to the shame, and confusion, without comming to nothing, and without in any manner departing, no not in any part, from the

obedience of God ; persevering, and standing therein solid, and constant, as our Lord Jesus Christ stood, who was likened to a lambe, that is lead to the slaughter as well for the innocency, with which he lived, as for the obedience, wherewith he was content to be sacrifized for us, being the son of God, and one selfe same thing with God, which obedience is, and shall be unto him, glory, and honour for evermore Amen.

Consid. LXXXIII.

Five Considerations in the resurrection of Christ.

N the glorious *Resurrection* of Jesus Christ our Lord I consider *five things*, which doe in a great manner excite me to live in this present life, a life very like unto that, which I am to live in life everlasting.

The *First* is, that as the torment, which Christ felt in suffering, was in great manner increased, because he had took upon him our sinnes, and because he knew them on himselfe, as well as if he had himselfe committed them all : so the glory, which Christ felt in his *Resurrection* was increased in great manner, to see that we all of us arose with him.

The *Second*, that as God slaying on the crosse the flesh of Christ slew ours, in such manner,

that to himward we are held, and judged as if we had been really, and indeed dead: so God *raising* up Christ *raised* us all up, in such manner that as much as belongs to him we are held, and judged as if we had been really raised up.

The *third*, That as the effect whereby our incorporation in the death of Christ in this present life is known in our mortification, not that which we make with our own industries, but that which we obtain by the incorporation in Christ, which the holy spirit works, which is by faith communicated unto us, making us to abhor the world with all that which is world, and also our selves with all that which is ours: So likewise the effect by which our incorporation into the *Resurrection* of Christ is known in this present life, is our vivification, which selfesame incorporation in Christ the selfesame spirit works in us, regenerating and renuing us all, and altogether, and making us to love God, and all that which is Gods, and to love Christ, and all that which is Christs.

The *fourth* thing which I consider is, that as with my sinnes I augmented the agony, and the torment of Christ in his passion; so with my *Resurrection* I augment the joy and pleasure of Christ in his *Resurrection*. And as I am grieved at that; so I glory in this. Nay the glory of this makes me to forget the sorrow of the other.

The *fift* thing which I consider is, that only they, who stand incorporated in Christ, are certain of their *Resurrection*, founding it in the *Resurrection* of Christ. And therefore S. *Paul* willing to perswade the *Corinthians the resurrection of the Just*, founds his perswasions on the *Resurrection* of Christ. With these Considerations we Christians shall come to feele in our hearts the profit which comes from the glorious *Resurrection* of Jesus Christ our Lord.

Consid. LXXXIV.

That only the Incorporation in Christ is that which mortifies.

RETURNING to consider that which I have at other times considered about the two depravations that are in a man, whereof the one is naturall, and hereditary, and the other is acquisite, and is learned, I come to understand, that both these depravations are in the minde, and are in the body. I would say, that from our first parents all men inherit this, that they are borne in their mindes impious, and enemies of God, and infidels to God, and full of selfe love : and in their bodies they are born vicious, & evill inclined. And I say further, that with evill exercises, with evill companies, and with false doctrines we go on augmenting as well the

depravation of the soule, through which we are born the sonnes of wrath, as that of the body, through which we are manifoldly worse then Beasts.

Humane wisdome not knowing the naturall depravation of the minde, nor that of the body, nay onely knowing the acquisite depravation of the body, hath never had intent to mortifie in men but only that, which it hath known for evill. And hence it comes, that all the Lawes, Doctrines, and Religions, which men have found, have had intent only to mortify the depravation of the body, & of this only the acquisite. But God knowing principally the naturall depravation, and of this holding that of the minde for the worse, had in the law of *Moses* an intent to mortify both the one and the other depravation, & principally that of the minde, which is more naturall, & more pernicious unto men, being as it is more contrary unto God: And therefore commanded the love of God, the worship of God, and the confidence in God, and forbade all inward concupiscence. This which the Law of God pretended to doe, it never did, not through the imperfection thereof, but through the imperfection of men. But the incorporation in Christ doth it, for as much as soon as a man is incorporated by faith in Christ, the naturall, & acquisite depravations begin to dye in him, and they goe on dying, according as he goes

incorporating himselfe in Christ. And a man goes *incorporating* himselfe in Christ accordingly as he goes on being like unto the *death* of Christ, and as long as he goes on through this way, the things wherein he erres are not imputed unto him either through naturall, or acquisite depravation : and the naturall depravation *dying* first in him, and of this, rather that of the minde, then that of the body, the *Mortification* of the acquisite Depravation which remaines, is facilitated, to the end that he should as it were by way of exercise attend to *mortifie* it whilst he lives. And he *mortifies* it rather with the consideration, then with outward effects. And the consideration is of that which Christ suffered, of the being dead on the Crosse with Christ, and the being raised with Christ, and that it is his intent to live in life eternall with Christ ; which considerations are of such efficacy in a man, that making him to loose the tast of all things of this present life, it *mortifies* in him all that is flesh, and all that is world, albeit I doe not think that it dies altogether, untill that a man dye indeed. From all this is gathered, that humane wisdome knows not what thing *mortification* is, and that the law of *Moses* commanded it, but did not give it ; and that it is onely gotten through the incorporation, wherewith, wee who believe are incorporated in Jesus Christ our Lord.

Consid. LXXXV.

Foure manners by which a Christian knowes God by meanes of Christ.

AVING often spoken of the *knowledge of God*, as of a most important thing, and so much that in it felicity and eternall life consisteth: And having said that there are *three waies to know God;* One by the *contemplation of the creatures*, which is proper to the Gentiles; the other by *reading of the holy Scriptures*, which was proper to the Hebrews; and the other *by Christ*, which is proper to Christians. And having never remained satisfied in this third, (I would say in the manner of that understanding, through the which *we Christians know God by Christ*) after that I had well considered it, I finde *Foure manners, by which we Christians know God by Christ.*

The *first* is by the *Revelation of Christ.*

The *second* is by the *communication of the holy spirit.*

The *third* is by *christian Regeneration, & Renovation.*

And the *fourth* is by a *certain inward vision by revelation of Christ.*

I understand that a Christian *knows God*, when Christ himselfe suffers himselfe to be

known, because wee then know God in him, he being the expresse image of God, conformable to that he saith to S. *Philip*, *He that sees mee, he seeth my Father also. Joh.* 14. And conformable to what S. *Paul* saith, *Colos.* 1. speaking of Christ, *who is the Image of the invisible God.* And that it is true, that a Christian knows God by *Revelation of Christ*, is manifest by that, *No man knows the Father, but the Son, and he to whom the Son will reveal him. Mat.* 11. This *Revelation* I understand is inward, having nothing that is visible, and so it appertaines to the inward eyes, and not to the outward. And this presupposeth the knowledge of Christ. I would say, that to the knowledge of God by *Revelation* of Christ the knowledge of Christ precedes, which I understand consisteth in knowing his Divinity, his Humanitie, his being Divine, and Humane, his glory, and his ignominy, his dignity, and his basenesse, and so his omnipotency, and his humility. And it is certain, that I knowing that Christ is the Image of God, and seeing in him Omnipotency, Justice, Truth, and Fidelity, I come to know not now by relation of holy Scripture, but by the revelation of Christ himselfe, that there is in God omnipotency, justice and truth, & fidelity, for as much as these things are in Christ, and Christ is the Image of God. In such manner as hee who in this manner knowes Christ, not by relation of men, but by inward

revelation of Christ himself, may say with truth, that he knowes God in Christ: As the man, to whom S. *Paul*, in whom was a great part of the image of Christ, should have discovered all his minde, all his inward things, might have said with truth, that he knew Christ in S. *Paul*, although this comparison serves not to ascertaine, but to explain that which I would say. By the communication of the holy spirit I understand the christian knowes God; for I understand, that the holy spirit is given to them, that believe in Christ. And understanding by S. *Paul, that the spirit of God searcheth out the deep secrets of God*, I understand, that we also know God himselfe and by Christ, in as much as the holy spirit is given unto us by Christ, Christ himselfe being he, that gives it unto us by the will, and ordinance of God, even as by the selfe-same will, and ordinance the light is given unto us by the sunne. And it is certain, that the holy spirit is efficacious in mee, that am a christian, to make mee know omnipotency in God through the great power which he shewes in mee, mortifying me, & making mee alive; to make mee know wisdome in God by the wisdome which I get through his holy spirit; to make mee know justice in God, because he justifies me in Christ; to make me know truth in God, because he keepes promise with me; and to make me know goodnesse, and mercy in God, because he beares

with my slothfulnesse and sinnes. And so I come to know all these things in God, not now by relation of Scriptures, but by that which the holy spirit workes in me which is communicated to me through Christ.

By the *Christian Regeneration*, and *Renovation* I understand that a christian knowes God. For I understand that he being regenerated, and renewed by the holy spirit, which is communicated unto us by Christ, goes on leaving, and renouncing the image of Adam, which is proper unto us by the humane generation, by which we are naturally the sons of wrath, we are enemies of God, impious, rebells, and infidels ; and goes on taking, and recovering that image of God, which is proper unto us by *christian regeneration*, by which we are as it were naturally the sons of grace, adopted sons of God ; we are the friends of God, pious, obedient, and faithfull ; and so by litle and litle, we come to know God in us, knowing in us those divine perfections, which the holy spirit attributes to God. And getting the *regeneration, and the renovation* through the holy spirit, and the holy spirit through Christ, it comes to be true, that by Christ we know God in us. And it is a cleare case, we should never know in God truth, fidelity, justice, bounty, were we not first true, faithfull, just, good &c. It being naturall to man to judge of others according to that which he knowes in himselfe.

By a certaine *inward vision* I understand, that a christian knowes God, after that he hath known him by the revelation of Christ, by the communication of the holy spirit, & by the Christian regeneration. And for as much as belongs to this knowledge I referre my selfe to that, which I have said in another Consideration : Wherein I have set certain comparisons, by which a man, that hath not attained to this knowledge of God, may in some sort arrive to understand in what it doth consist. And if he doe arrive, I am sure, that there will come upon him so great a desire of this knowledge, that he will continually goe after God, saying unto him these amorous words, *shew unto me thy Countenance*. And I am also certain, that God will shew it unto him, when he shall please, and as it shall please his divine Majesty, accommodating himselfe to humane incapability, which is most incapable of this inward vision. And because the Christians incorporated in Christ, who know God by the *revelation of Christ*, by the *communication of the holy spirit*, by the *christian renovation and regeneration*, goe on making themselves capable of this inward vision, going on neerer and neerer to impassibility and immortality ; it is truly said, *that we christians come to know God by Christ by a certain inward vision*, but in part, as may be in this present life ; the perfect, and intire vision being kept for the life eternall, where perpetually *seeing God face to*

face, we shall be most blessed with Jesus Christ our Lord.

Consid. LXXXVI.

To know the inward Motions when they are of the holy spirit, when of the malignant spirit, and when of a mans proper spirit.

REMEMBER to have writen in an Epistle in what sort men in this present life are moved to all things with one of these three spirits, with the *holy and divine spirit*, with a *mans own and evill spirit*, with the *malignant and diabolicall spirit*. And because I understand how much it imports to thẽ, who attend unto Christian perfection to be wise, to know with what spirit they are moved to worke, or not to worke, I come a new to consider, that we, who attend to Christian perfection, doe well know, that to obtain that which we seek, which is immortality, and eternall life, it becomes us to follow the *motions of the holy spirit*, and to fly those of the *Malignant spirit*, and to contrast with those of our *own spirit*. Farther I consider, that it befalls many, that not knowing how to make difference between these *Motions*, thinking to follow the *holy spirit* they follow the *malignant spirit*, or goe after their *own proper spirit*. Their error proceeding not because they know not where away they ought to goe, for they well know

they ought to goe towards eternall life ; nor because they know not the way ; for they know well, that the way is piety, justice, and holinesse ; but from their not knowing in what thing properly piety, justice, & holines doe consist ; for in case they knew it, they would draw nigh to know when they are *moved by the holy spirit*, when by the *malignant spirit*, and when by their *own proper spirit*. For in as much as a man goes on knowing in what thing properly piety, justice, and holinesse doe consist, his eyes goe on opening to know when he is *moved by one spirit*, and when by another : without which knowledge a man that attends to Christian perfection is much like unto a ship, which stands in the midst of the sea, not knowing with what wind to saile, because it hath lost the needle. Having afterwards considered, how that all this is true, of which there is none, that attends unto Christian piety, but can give testimony ; I am come likewise to consider, that after that a man, who attends unto Christian piety, knows that he travells towards life eternall, and knowes that the way is piety, justice, and holinesse, it is necessary that he should know, that holinesse consisteth in the election of God ; that is, that they only are holy, whom God chooseth, and accepteth for himselfe ; that justice consisteth in believing in Christ, that is, that they only are just, who believing make Christs justice

theirs ; and that piety consists in approving for good all that which God workes, and to be contented therewith, that is, onely they are pious, who with their mindes approve that which God workes ; and in such manner content themselves, that they would not change, nor alter it, though they could. For I understand, that this being known, a man begins to approach to know the *motions of the spirit*, when they are of the *good spirit*, and when they are of the *evill spirit*, and when they are of a *mans own spirit*. For as much as he holds for *motions of the good spirit* all those things, which goe directed to answer unto the vocation of God, to say with S. *Paul, Lord what wilt thou, that I should doe?* And with *Ananias, Behold Lord, here am I!* And all they, which goe directed to believe in Christ, to say alwaies, *Lord increase my faith!* And all they, which goe directed to remit themselves in all things, and altogether to God, to suffer themselves to be ruled, and governed of God, approving and holding for good all that which God doth. The selfe-same holds for *motions of the evill spirit*, all those which are contrary to these. Hee holds for *motions of his own spirit*, those which although they be not contrary to these, are not cõtrary to himselfe. By this I suppose every person, who shall keep strict accompt with himselfe, shall much approach to the true knowledge of the Spirits to understand with which of them he is to walk.

And I suppose that he should more, and better approach certifying himselfe, that those are motions of the holy Spirit, which shal draw him to the imitation of Christ principally : in as much as he was most obedient to his eternall Father ; in as much as in him was perfect charity : in as much as hee had profound humility, and most great meeknesse. For it is certain, that the holy spirit in them, who are the members of Christ, being the selfesame which was in Christ, it doth inspire, and move them unto that, unto which it did inspire, and move Christ, he as head, and as the lawfull Son, we as members, and adopted sonnes. And certifying himselfe likewise, that those are *motions of the malignant spirit*, which are contrary to these: And that those are *motions of a mans own spirit*, which doe draw a man unto his proper interest, to his proper honour, & glory, & to his proper recreation, & satisfaction. And moreover I doe not say hereby that he doth ascertain himself in making this difference of spirits in knowing these *motions ;* but I say, that so a man comes approaching thereunto, reserving the perfect, and intire knowledge to thẽ who have it by particular guift of God, who know Satan even when *he transforms himselfe into an Angell of light*, when he offers, and propounds unto them things of apparent piety, justice, and holinesse, to which time these advises doe properly

belong, it being as it is a very great inconvenience, into which men fall, when they erre pretending piety.

Finally, I resolve my selfe in this, that the man who desires to travell to God with prosperous winde, pretends to recover in this present life the image of Christ, setting Christ before his eyes, and bringing himselfe to follow those *Motions* which Christ would have followed, and to contrast with those motions which Christ would not have followed. And this is that perfection, which is proposed to all of us that are the members of Jesus Christ our Lord.

Consid. LXXXVII.

That all the creatures were spoyled in mans depravation, and that they shall be restored in mans Reparation.

READING S. *Paul*, I finde hee toucheth many secrets worthy of much consideration. And amongst others I esteemed it for most worthy that which hee toucheth of the *Restauration* of the creatures in the glorious resurrection of the sonnes of God: into the consideration of which secret I have ofttimes entred, and it hath befallen me, that by how much the more I would have understood it, so much the lesse have I understood it. My spirit came to this

understanding, that *as man in his depravation marred all the creatures, so in the reparation of man all the creatures shall be repaired:* That the first Adam subjecting all men unto misery, and unto death, marred all the creatures; and that the second Adam Jesus Christ our Lord conducting men unto felicity, and to eternall life shall repaire all creatures. But as I did not understand in what sort all *the creatures were marred in mans depravation*, I did not neither understand in what sort *they shall be repaired in mans reparation.* In which thing that secret which S. *Paul* meanes, doth consist, which secret it seems *Isaia* had formerly understood (chap. 65.) where God promised to *create new Heavens, and a new earth.* And the selfe same secret it seems S. *Peter* understood in the last chap. of his 2. Epistle; And the selfesame seems to bee understood in the *Revelation*, chap 21. Then I understand, that God having created man in a state of immortality, and soveraigne happinesse, he created all things with such order, and with such temper, that they did all of them accord to make man immortall, and most happy. Farther I understand, that man subjecting himselfe to misery by eating the fruit of the Tree of the knowledge of good & evill, and committing himselfe to death in having been disobedient to God eating the fruit of the tree against the commandement of God, it was necessary that all the

creatures should leave their being, and their temper, with which they were created to make man immortall, and most happy, and take another being, and another temper, whereby they should all accord to make man miserable and mortall. From hence I understand proceed the evill influences of the Heavens, and the poysonfull, and unhealthfull things which the earth brings forth, all which augment mans misery. And from this, that all creatures took upon them to make man miserable, and mortall, I understand that S. *Paul* saith, that *all of them doe anxiously desire to be free.* Understanding this, I come to understand, that men being to be immortall, and most happy in the Resurrection of the just, all the creatures shall return to recover that being, that temper, and that order, with which they were created, to make men in their *reparation* immortall, and most happy, as in their *depravation* they did pervert their being, their temper, and their order to make them miserable, and mortall.

In this generality of creatures I doe not understand the good Angels to be comprised: for not being marred they have no necessity of being repaired: nor the evill Angels; for not having been marred with man to make man miserable, and mortall, they shall not ¡bee restored with man to make him immortall, and most happy. In this consideration more then in any other of these, which I have hitherto

considered, me thinks I see the most high obligation, which not only all men in particular, but all the creatures in generall have to Christ. For as much as through Christs obedience men shall return to that being of immortality, and felicity, which they lost by Adams disobedience. And by the selfesame the creatures shall return to recover their being, and their most perfect temper, which they lost through the disobedience of Adam. And so this remaines imprinted in my minde, that Adam disobeying God depraved all men, and condemned them unto death, and marred all the creatures, and subjected them, as S. *Paul* saith, *to vanity*. And that Christ obeying God repaired all men, and gave unto them immortality, and restored all the creatures, and put them into their firme, and stable being. I speak of this that shall be in the Resurrection of the just, as though it were already ; for as much as to Godward it is already after Christ raised up. And by how much I the more remember this, so much the more doe I abhor all manner of inobedience to God, and so much the more doe embrace my self with all manner of obedience to God. And I feele, that in as much as I goe applying my selfe to this, so much the image of Adam goes abating in me, & the image of Christ goes on reforming, and likewise that of God, to whom be glory everlasting, *Amen*.

Consid. LXXXVIII.

What the cause may be, that God commanded man, that he should not eat of the Tree of the knowledge of Good and Evill.

FTTIMES I have deliberated to understand, why God when he set man in earthly Paradise, commanded him, that *He should not eat of the fruit of the Tree of the knowledge of Good and Evill;* not being satisfied with that which commonly is understood, that God commanded this, to the end man should acknowledge him for superiour: which cause shall not be sufficient to me, albeit I refuse it not, and as oft as this desire hath come upon mee, I have as often driven it from me, holding it for curious, as I hold for curious all the desires, which go seeking out the wherefore in Gods works. And it is befallen me, that having been now free from this curiosity, reading with other intent the first chapters of *Genesis*, I suppose to have understood what I desired. For the first I understand, that God created man in an entire, & perfect estate, in which he had the spirituall light, which served him for that, for which the naturall light now serves him, which was the selfesame, that the *knowledge of good and evill*. Farther I understand, that in

the midst of that earthly Paradise there were two Trees, of which the Scripture calls the one *the Tree of life*, and the other *the Tree of the knowledge of good and evill:* In which I understand God had set this naturall vertue, that the one of them should make them, who eat thereof, *immortall*, and that the other should give the *knowledge of good and evill* to them that did eat thereof. And understanding, that as the immortality was supreme felicity, so the knowledge of good and evill was extreme misery. That which I say of the *Tree of life*, I understand by this, that God having given man the curse for his sin, the Scripture saith that he said, that *hee drove him out of the earthly Paradise, that he should not eat of the Tree of life*, and so live for ever. Neither was God content to have driven man out of Paradise, but hee set for guardian a Cherubim, whereby it seems that this Tree had that naturall vertue to give immortality. That which I say of *the Tree of knowledge of good and evill*, I understand by that which I read, that the selfesame instant, in which our first Parents being deceived by the Serpent did eat of the fruit of the Tree, they had the *knowledge of good and evill*, in such sort, as suddenly *their eyes were opened*, and suddenly finding defect in the works of God, they knew themselves to be *Naked*. Whence I come to understand, that God did with the first man, as the mother doth with her litle

son ; I would say, that as a mother seeing her litle son hath a knife by him, fearing if he take it in his hand he would cut himselfe with it, commands him that he should not come nigh unto it, telling him if he come neer shee will knock him : So God setting the first man in earthly Paradise, and knowing the inconvenience wherein he was to fall, if he did eat of the fruit of the Tree of the knowledge of good and evill, commãded him, that he should not eat thereof, telling him, that if he did eat he should dye. Furthermore I understand, that as the child comming nigh the knife, & cutting himselfe falls into the inconvenience of which his mother had given him warning, and his mother beats him for his disobedience, according as she had threatened him, so that the child falls into two inconveniences, the one is of having cut himselfe through the propriety of the knife, and the other is of blowes for the disobedience towards his mother : So the first man *eating of the Tree of the knowledge of good and evill*, fals into the inconvenience, which God gave him warning of, and God chastised him with death, as he had threatened him, in such sort as man falls into two inconveniences, the one is of having his eyes opened to know good, and evill, whereby he lost the spirituall light, and got the naturall light, he lost the divine science, and got science, and humane discourse ; and that was through the proper

nature of the Tree, by which he should without the commandement have done the same effect. And the other inconvenience is that of death, and that was for the disobedience, with which he did eat the fruit of the Tree, disobeying God. Whence I come to gather, that God shewed most exceeding great love to man, in commanding him that hee should not eat of the fruit of that Tree: I understand that he commanded him, because hee should not fall into the inconvenience in which he fell at the knowing of good and evill; Which inconvenience I understand is much greater then that which we can imagine. This is conformable to what S. *Paul* saith, that *sin entred by disobedience, and death entred by sin, which was executed on all the descendents of the first Adam: For in his disobedience they all disobeyed, and so all sinned, & therfore all dy; As on the cõtrary by the obediẽce, justice or justification entered, and by the justification life entred, unto which all the members of the second Adam Jesus Christ our Lord shall be raised up glorious:* For he obeying all they obeyed, and so they are all justified, and shall therefore all of them be raised up to glory, and immortality. This intelligence which I have set of the vertue of these two Trees, satisfies me in as much as thereby the benefit of Christ is illustrated. For the rest I remit my selfe to better intelligence.

In this Consideration some things offer themselves to me, which I would desire to know, but holding them for curious I leave them, untill it shall please God to make me to understand them. And this I hold for certaine shall be, when the desire of knowing shall be mortified in me in every thing and altogether. For God will, that as the first man desiring to know, lost himselfe; so wee should gain our selves, mortifying, and slaying every desire to know, contenting our selves only to *know Christ crucified*, who is to us the Tree of life, to him be glory for ever, *Amen*.

Consid. LXXXIX.

Six causes, for which it seemes necessary, that the Son of God should live in that manner, and that forme of life wherein he did live.

T present I finde *six causes* in the Consideration, from which it seems to mee to see the marvellous counsell, with which the only begotten Son of God being made man, lived amongst men *in that forme of life, wherein we read, that he did live.*

The *first cause* is this, that God having determined to deceive humane wisdome in saving not them that were *wise*, but them that *believed*, as Saint *Paul* understands it, 1. Cor. 1. It was necessary that Christ should take upon

him in the world a form of living, in which hee could by no means be known by humane wisdome. If Christ had taken on him S. *John Baptist* his form of life, humane wisdome would have found in that outward austerity whereon to found it selfe to accept him for the sonne of God: And if hee had taken upon him *Moses* his forme of life, humane wisdome would in the selfesame manner have found in that outward greatnesse whereon to found it selfe to accept him for the son of God. And therefore it was necessary that he should take upon him that form of life which he took, wherein was no appearance at all of austerity, nor of greatnesse. And so it comes to be, that by how much the more humane wisdome considers it, so much lesse doth it finde whereon to found it self to come to accept Christ for the son of God. And hereto squares fitly a letter which I remember to have written pretending to shew the cause wherefore Christ did sometimes shew his divinity, and at other times hid it.

The *second cause* is this, that the life of Christ being to be as it were an example of life for them, whom he came to make the sons of God, it was necessary that hee should take that form of life which was most imitable of all the rest. If Christ had taken the forme of S. *John Baptist* his life, he would have frighted many with the asperity and austerity: And if he had taken that of *Moses*, few could have

been able to imitate it ; And therefore it was necessary that he should take that which he did take so imitable to all sorts of people, that no man can excuse himself, saying, I cannot imitate Christ, I cannot live as Christ lived. I doe not understand, that Christ taking that forme of life which he took, did pretend that every one, who was to be the Sonne of God, should imitate him in that outward living, but that amongst all others it should be the most easy to imitate by them, who would altogether imitate him in his outward, and in his inward living ; as for the inward, in his obedience to God, in charity, in meeknesse, and in humility of mind ; and as for the outward, in living without austerity, and without greatnesse, but with poverty, basenesse and vilenesse.

The *third cause* is this, that Christ coming to save all sorts of people, it was necessary he should take a forme of life, in which he might practise, and converse with all sorts of people. If Christ had taken S. *John Baptists* forme of life, the Publicans, sinners, and harlots would have been ashamed to speak unto him ; nay verily if he would observe decorum, he was bound not to speak, nor converse with them : & if he had taken *Moses* his forme of life, base, and vulgar persons could not have practised, and conversed with him by reason of his greatnesse. And therefore it was necessary he should take that forme of life, which he took, wherein

he might practise, and converse, as he did practise and converse with all sorts of people, in so much as he was for this calumniated by them, who made profession of holinesse.

The *fourth cause* is this; Christ coming to Preach the Kingdome of God, and to put himselfe in the possession thereof; and the *Kingdome of God consisting*, as S. *Paul* saith, *in justice, peace, and joy in the Holy Ghost*, it was necessary, that by his example he should shew unto us a forme of life much to this purpose, to maintaine us in the justice, and in the peace, and in the joy of the Kingdome of God. If Christ had taken S. *John Baptist* his forme of life, which was by the world approved for holy; (for the world is so discreet, that it esteemes them, who esteeme not it,) he should have put his imitators in competency with the Saints of the world; and if Christ had taken *Moses* his forme of living, which is procured by the men of the world, he should have put his imitators in competency with the men of the world: and therefore it was necessary that forme of life which he took, which is of such quality, as they who imitate him conserve themselves in their justice, in their peace, and in their joy. For coming not in competency with the Saints of the world, nor with the men of the world, they are not deprived of the possession, which they have of the Kingdome of God.

The *Fift cause* is this, that Christ having to

suffer for our sinnes a cruell death, shamefull, and publique, and unjust not voluntary, it was necessary he should take a forme of life that was fit to come to this effect. If Christ had taken S. *John Baptist* his forme of life, although the fame of holinesse would not have freed him from a cruell death, as it did not free Saint *John Baptist*, it would have freed him from a shamefull, and publique death, as it did free S. *John Baptist*. And if Christ had taken *Moses* his forme of life, albeit the greatnesse of the estate would not have freed him from violent death, as it hath not freed many great men of the world, it would have freed him from a shamefull and publique death: and therefore it was necessary, that he should take that forme of life, wherein dying shamefully he did ennoble shame; and dying publiquely he certifies all of us, that we might know it, & may believe our justification, of which thing we ought to be most assured.

The *Sixt* is this, that Christ coming to preach, and to give inward regeneration, and renovation, which things presuppose mortification, it was necessary hee should take a forme of life very accommodate to mortification, to shew with it, and by it the proper way of mortification. If Christ had taken S. *John Baptist* his forme of life, he should have well shewen the way of the mortification of the body by the asperity of life, but not that of the mortification

of the mind for the reputation, which this forme of life hath in the world. And if Christ had taken Moses his forme of living, he should not have shewed either the one or the other mortification, and therefore it was necessary, that he should take that forme of life which he took, in which much better then in any other a man gets the mortification of the mind, and by that of the mind that of the body, in as much as the world holds for vile them, who without making profession of outward holinesse live holily; and despiseth these, as a most base thing; and in as much as after this despising comes the mortification of the body. And so in them, that imitate the forme of Christs living, is certain and perfect mortification.

In these *six causes* I learn *six things*.

The *first*, that he, who by consideration of Christs life would know him to be the sonne of God, must of necessity mortify the judgement of his human wisdome.

The *Second*, that no man can excuse himselfe, saying, that he cannot imitate the forme of Christs living.

The *third*, that then a Christian is most like to Christs living, when he hath a forme of life more apt to make that all sorts of people may practise and converse with him.

The *fourth*, that that forme of living is most apt to make that a man in it should conserve himself in the possession of the kingdome of

God, that comes not in competency with no sort of men, neither of the Saints of the world, nor of the men of the world.

The *fift*, that that form of life is most like to that of the sonne of God, that is most exposed to martyrdome.

And the *Sixt*, that that forme of life is most proper, and able to obtain the Christian mortification, which is most despised in the eyes of the world, in which without making profession of outward holinesse a man lives holy. And of the things, which have been spoken I take this resolutiõ, that they who live holily, without making profession of outward holinesse, are very much habilitated, and exposed to martyrdome, doe conserve themselves very well in the kingdome of God, are fit to converse with all sorts of people, imitating the forme of life which Christ held, and deceive humane wisdome: and therefore it properly appertaines to them that which S. *Paul* saith *Colos.* 3. *Ye are dead, & your life is hid with Christ in God*, to whom be glory for ever. Amen.

I will adde this, that Christ conserving himselfe in that forme of life in which he was borne, being borne the son of God, untill that he dyed by the will of God, teacheth us, that we shall doe well conserving our selves in that forme of life, in which we found our selves when we are called to be the sons of God. So be it that in that we attend to

reduce our forme of life as much as may be possible for us, answerable to that forme of life which Christ held in this world, in such manner as in us may shine out intirely the image and similitude of Jesus Christ our Lord.

Consid. XC.

In what the Christian perfection, the Duty, and Decorum doe consist.

HAVE oftimes said, that *Christian perfection* consists in this, that a man incorporated in Christ in his death and in his resurrection should live according to the Christian *Duty*, keeping the *Christian decorum;* understanding that so much shall a man get *Christian perfection*, in as much as he shall live according to *Christian duty*, keeping *christian decorum*. Now I say that then a man lives according to *christian duty*, and keepes *christian decorum*, when he imploies himselfe in those things, in which Christ would have imployed himselfe. And consequently I say, that then a man departs from the *christian duty*, & leaves to observe *christian decorum*, when he imploies himselfe in those things, wherein Christ would not have imployed himselfe : in such manner, as to him who would obtain Christian perfection desirous to apprehend that dignity in which he is comprehended, it

appertaines to live in all things, and altogether according to the Christian duty, and to observe the Christian decorum, setting before his eyes all the life of Christ, constituting his duty, and his decorum in being in every thing, and altogether like unto Christ, doing only that which Christ would doe, and by no meanes doing what Christ would not doe.

Passing on farther I say, that as I understand that Men whilest they are, as the Scripture termes them, flesh and bloud, can by no meanes attain to so great perfection as that which is known in Christ. So also I understand, that to all them, who know, and feele themselves incorporated in the death of Christ, and in the resurrection of Christ, it appertaines to fix their eyes upon this so high perfection, to pretend to obtaine it, and in effect to procure it. For to this I understand the Holy Spirit moves, and conducts them, to whom Christ is communicated. Here I gaine two things, the one, that from henceforth I shall attribute to weaknesse of my Flesh all that which I shall doe, which Christ would not have done. And all that, which I shall leave undone, which Christ would not have left undone. And I will attribute unto the force, and efficacy of the Christian spirit all that which I shall doe, which Christ would have done, and all that which I shall leave undone, which Christ would have left undone; not excusing my

selfe in that which shall proceed from mine infirmity, & weaknesse, nor waxing proud for that which shall proceed from the force, and efficacy of the Christian spirit. The other thing which I gaine is, that from this day forward I shall not goe examining as it were, to say what is *lawfull*; holding that to be a matter of servants and slaves: And I will goe viewing, and reviewing as it were to say what is *expedient;* holding that to be for sonnes. And I will hold it for a thing convenient and expedient for me to live according to the *Christian duty*, & to observe *Christian decorum*, regarding this duty, and this decorum as it were to say in the face of Christ, in all that which is written of him, and in all that which by the things which are written, and by that, which I shall experiment in mee, I shall be able to gather from his divine perfections. In these two things I understand other two: The one, that they doe not know the Christian Dignity, who goe procuring to cover with pretence of christian Piety those things, which they doe through weaknesse, and infirmity of the flesh: And the other, that they doe not know themselves for sons of God, who goe examining what is *lawfull:* (This being certain, that they who know the christian dignity, doe with good will manifest, & confesse that which is of the weaknesse, and infirmity of their flesh. And that they who know themselves for sons

of God, being ashamed to examine what is *lawfull*, goe observing what is *expedient*, attributing to their proper infirmity, and weaknesse all that which they doe, and all that which they leave to doe.) Attending to what is *Lawfull*, and going out of what is *expedient;* out of which they, who know themselves for sons of God, and know the christian dignity, doe never procure to goe.

The weaknesse, and infirmity I understand we have it all of us in the body, and in the minde. To the weaknesse and infirmity of the body I understand appertaine all those things in which we doe delicately, and with corporall delight serve unto our corporall necessities. And to the infirmities, and weaknesses of the minde I understand appertain all those things, in which we have intent to satisfy unto the eyes of the world; in such sort as I travelling on horse-back doe delicately serve unto the necessities of my body, a thing which Christ did not ordinarily. And this is a weaknesse and infirmity of my body. And procuring that my riding on horse should be polite, and well furnished, I have intent to satisfy the eyes of the world: and this is a weaknesse and infirmity of my minde. This example may be extended to all other things, which we deale about in this present life. Whereupon it is fit to advertize, that they who begin to conforme their lives in outward, and corporall things with

that of Christ, run hazard of never getting the conformity in the inward, which is the essentiall, and to fall into vaine-glory, and presumption. And therefore it is needfull, that every person called of God to the grace of the Gospell, should begin to conforme himselfe to Christ's living in the inward, as it were to say, in the obedience to God, in the meeknesse in the humility of minde, and in the charity; and afterwards attend to conforme himselfe also with the living of Christ in the outward, but so much, as the outward shall helpe him, and serve him to grow in the inward: For this is that, which principally pleaseth God, and Jesus Christ our Lord.

Consid. XCI.

That only the Sonnes of God have certain satisfaction in every thing.

Y one of these three waies all men come unto the things as well those which pertaine to piety, as unto all other things. By our own wills: against our own wills: and by the favour of God. In those things, unto which we come by our own will, there is designe: in those things whereunto we come against our wills, there is passion: in those things, whereunto we come by the favour of God there is admiration. The sons of Adam never finde *certain and firme satisfaction*

in those things, unto which pretending piety they come with designe. For their designes goe founded in selfe-interest, and in selfe-love. And holding this foundation when their designes hit not out to them they cannot stand with *satisfaction*, how much soever they perswade themselves to remain satisfied, and would shew it to others. That this is true they know by proper experience, who with designe pretend piety, changing their manner of living, of state, and of condition, or doe occupy, & exercise themselves more in one thing then in another. *The sons of God doe then finde certain satisfaction*, and firme in those things, unto which they come by their own proper will with designe, when their designe is either to helpe the mortification, and the vivification, into which they have begun to enter by the favour of God, or is to serve Christ in his members. That this is true they understand by proper experience, who holding themselves for dead in the crosse of Christ doe attend unto mortification with designe to mortify themselves only to live as dead, in as much as they are dead, *and their life stands hid with Christ in God.*

The sons of Adam doe by marveile abide without passion, and without griefe in those things whereunto they come without their will, such as are diseases, infirmities, death and dishonour : for they doe not in these kinde of things know the will of God ; or if they know it,

they hold it for rigorous, and therfore judge themselves enemies of God. That this is true all of us as it were know by some experience. The sonnes of God then are without passion, and without griefe in those things whereunto they come against their wills, when knowing the will of God, they reduce themselves to conforme themselves with it, in which conformity they finde content and satisfaction in their mindes, albeit the flesh feele griefe, and affliction, being in that estate, wherein it would not be. And it is no marveile, that in them who are such, the flesh should resent it selfe and be grieved, since it did resent it selfe, and was grieved in the only begotten son of God Jesus Christ our Lord.

The sons of Adam doe seldome times come to the things of piety by the favour of God, and when they doe come, they doe not feel it, neither know it, and therefore doe not tast it, and not tasting it, they cannot therein finde satisfaction. That this is true they know by experience, who having been the sonnes of Adam are now the sons of God, who doe remember themselves of some things unto which they came by the favour of God, they not knowing the favour of God in them, and therefore not tasting it, nor finding content in them. The sons of God come many times by the favour of God to the things of piety ; and when they feel it, and know it, then they tast it,

and tasting it they finde satisfaction therein, and they remain with admiration. That this is true the sonnes of God themselves know by experience, comming to many things without their proper will, and without design, without contradiction, and without passion, but properly through the admirable favour of God, in such sort as they finde themselves with abomination of those things which they formerly loved, & with love of those things which they formerly hated, without knowing themselves by what way, nor by what manner they are come unto it. This marveilous, and favourable work I understand that God works in his sons in this world, opening their eyes to the knowledge of the justice of Christ, which shewing unto them that it appertaines to them, makes that they abhor their own proper justices, I would say, all that which men doe pretending to justify themselves in the sight of God, which they altogether leave, and despise, and condemne. Opening their eyes to the knowledge of his divinity he draws them to the knowledge of themselves, and of the men of the world, and so disenamours them of themselves, and of the world, and enamours them of himselfe, and of Christ. Opening their eyes to the knowledge, that God slaying on the crosse the flesh of Christ did altogether slay their flesh, hee draws them to the hatred of their proper flesh, and makes that resolving themselves with themselves they

love mortification, and procure it. Opening their eyes to the most happy estate of life eternall by the consideration of Christ raised, he makes them to hate the present life, and all that is in it, and that appertaines to it, and so they love eternall life, and despise the present life, and rejoice to loose it. Finally, alwaies when God would reduce his sonnes to the hatred of an evill thing, I understand hee gives them the knowledge of a good thing. For he knows that being affectionated to the good they will hate the evill much the rather then if hee gave unto them the knowledge of the evill thing it selfe, as much the rather and with more ease I should bring my selfe to hate the worldly living, considering the felicity of the Christian living, then I should doe considering the evill of the worldly living: Which I understand proceeds from the naturall condition of mans heart, which cannot leave to love something, in such manner, that to reduce it to hate any thing which it loves, it is necessary that there should be some other thing propounded to it, which it may love.

In this discourse I intend Ten principall things. The *first*, that the *sonnes of Adam* doe not finde in any thing neither *certain nor firme satisfaction;* and that the *Sons of God finde it in all things* which they doe as the sonnes of God.

The *second*, that as then my designe in that

which I doe by my will, shall be Christian, when I shall pretend to augment my selfe in that, in which I have begun to enter by the favour of God.

The *third*, that in that which comes unto me contrary to my will, albeit the flesh resent it selfe, and be grieved, the minde is to be contented, and satisfied.

The *fourth*, that I am come by the favour of God into those things, in which I doe not know mine own design, nor others violence.

The *fift*, that God giving unto me the knowledge of spirituall, eternall, and true things, he drawes mee to the hatred of corporall, temporall, and false things.

The *sixt*, that through the knowledge of life everlasting I come to hate the present.

The *seventh*, that knowing my selfe dead on the cross of Christ I facilitate my mortification.

The *eighth*, that attending to the knowledge of God I come to the knowledge of my selfe, and of the world, & into hatred of my selfe, and of the world.

The *ninth*, that attending to know the justice of Christ I renounce and refuse all mine own justifications.

The *tenth*, that they, who doe not begin to hate their own proper justifications, & themselves, & the world, & the present life, and temporall things, and false, have not as yet begun to be the *Sonnes of God*, but are as yet

the *Sonnes of Adam:* For as much as in them, who begin to be the *Sonnes of God*, all these hatreds are begun to bee felt, unto which they come by as many other affections. And *Sonnes of God* are they, who believing the Gospell stand incorporated in the only begotten Son of God Jesus Christ our Lord.

Consid. XCII.

In what manner Mortification is the proper countersigne, by which we know our selves the Sonnes of God.

HAVING ofttimes said, *that the proper countersigne, whereby a man may know himselfe to be the Sonne of God*, being dead on the Crosse with Christ, and being risen with Christ, is the *Mortification*, by meanes whereof he hates the world, and himselfe: And understanding that the Divell as crafty, and subtill might from hence take occasion to disquiet the *Sonnes of God*, giving them to understand that they are not such, since they doe not know in themselves so much hatred of the world, and of themselves, that they have not ofttimes pleasure to content the world, and to satisfie themselves, I come to declare my selfe in this manner; I say in this, that I understanding by experience, that suddenly when a man is called by God to the

grace of the Gospell, and enters into it, and is incorporated in Christ, and is therefore dead with Christ, and risen with Christ, he feels, & finds himselfe inwardly much changed in his designes, and purposes and desires, in such manner that he hates that which he loved before, & loves that which he hated before. I am of this opinion, that Mortification, and the hatred of the world, & of himselfe, *is the proper countersigne, whereby a Christian knows himselfe to be the Son of God*, and therefore the heire of eternall life. But I doe not understand, that this mortification, nor this hatred are at one throw perfect and entire in the mind, and in the body of a man, who becomes the *Son of God* by acceptation of the Gospell, and by incorporation in Christ. Nor doe I understand that they are perfect, and entire no not in the minde only: But I understand, that the incorporation in Christ works this effect in a man who accepts the grace of the Gospell. For as before he accepted it, he delighted himselfe, and rejoyced with his minde, and with his body in the honours, & in the dignities of the world, seeking them and procuring them, and keeping his intent principally on them, neither tasting, nor rejoycing of the principall and divine things, nor having any intent unto them, and therefore neither seeking, nor procuring them; so after that hee hath accepted them, he hates in his minde that which he formerly procured,

and sought, and loves that which before he despised, and fled, changing altogether his intent: And albeit his body repugne, and contradict, being not as yet altogether mortified, it sufficeth that his minde stands changed as much as concernes the intent conformable to his knowledge. That which I say of men, & of the dignities of the world, I say also of the delights, and pleasures of the world, understanding that as the man, that accepts the grace of the Gospell, before hee doe accept it, is intent to seek and procure his pleasures, and his contents delighting his sensuality, and would if it were possible have as many other corporall senses for to content, and satisfie himselfe sensually in the use of the creatures, and is grieved, and resents himselfe, when any of his corporall senses fayl him, or are in any kinde marred; so after he hath accepted the grace he doth not onely not attend to that which he formerly attended, but on the cõtrary he is altogether intent to deprive himselfe of all that which may give content and satisfaction to his sensuality, and is grieved that he is necessitated to satisfie it in any thing for the sustentation of his life, & therefore would be deprived of his five senses, and rejoyceth when he finds himselfe deprived of any of them, or findes himselfe with any defect in any of them. All this I say a man begins to feel in himselfe suddenly as he accepts the grace of the Gospell becomming

the Son of God. And I say farther, that as a man goes on growing in the incorporation in Christ, so he goes growing in his Mortification, in his hatred in quality and in quantity; in quality, hating every day more that which hee hath begun to hate, because he knew it estranged from Christ, and unworthy of a Christian person incorporated in Christ; hating it likewise with his body as well as with his minde, outwardly and inwardly, as are the things which in themselves are foule, and unclean, which things also men will hate, who with naturall light pretend to be just, and holy: and in quantity, hating much more those things which he hath begun to hate. For he begins the spirituall light being more cleare in him, he going on more distinctly knowing the things which appertain to a Christian man, and those things which doe not appertain to him he goes on hating more things; first hating them with his minde, and reducing himselfe by litle and litle to hate them also with his body, and labouring that his hatred as well of the minde, as of the body, may goe on increasing in him. And this is properly the exercise of a Christian man for the whole time of his life.

From all this discourse this is well gathered, that *the countersigne, whereby I know that I am the son of God*, that I am dead on the Crosse with Christ, *is not the totall mortification*, the totall hatred of the world, and of my selfe with my

minde and with my body in all things, *but the beginning of mortification*, and of the hatings, and in some principall things, when it is come without being procured or sought with humane industry, and when it continues in the mind, albeit the flesh, the sensuality will seek and procure the contrary, and albeit in that which is offered to it, it rejoyceth, and delighteth it selfe ; the minde standing free from that rejoycing, and from that delight feeling, displeasure, and trouble in those things, of which it is forced through the frailty of the flesh, to take more then is sufficient to supply to its corporall necessities, in such manner as the body receives those things, and not the minde, a man feeling together with the satisfaction of his body affliction of the minde. And in this, that is, for a man not to take more of the creatures then that which sufficeth to serve to his corporall necessities, I understand cõsisteth that hatred, which Christ wil, that they who would be his members, should beare to their proper life. And I understand that S. *Paul* standing in this combate of his minde, would not that his body should take more of the created things, then that which sufficeth to maintain him alive ; and his body would take more of them to satisfie and delight its sensuality. Hee felt that which he wrote to the *Romans*, Ch. 7. And since that went so with S. *Paul*, which hee himselfe in that place

saith and confesseth, no Christian person is to esteem him selfe an alien from Christ, nor from the Christian Sonneship, because he feeles a livelinesse in his flesh, and because he feels not in every thing, and altogether the hatred of the world, and of himselfe, which it behoves him to have, that he may be perfect; but feeling part of this Mortification, and of these hatreds, as hath been said, hee hath good cause to hold himselfe for the *Son of God* incorporated in Christ, & dead on the Crosse with Christ, and to attend in such manner to mortification, that it may so much grow, that hee may become like to Jesus Christ our Lord, who as S. *Paul* saith, *Pleased not himself:* To him be glory for ever, *Amen.*

Consid. XCIII.

That that suffering is most Christian, and most acceptable to God, in which he that suffers, finds least of his own will.

LL that we *suffer* in this present life, who attend unto Christian perfection, whether in the body, or in the mind, is either by *our proper will*, or by some others will. *By our own proper will we suffer* when wee deprive our selves of our commodities, and of our satisfactions; And we *suffer by others wills*, when without our will we

are deprived of our commodities, and satisfactions. Mans minde, as I have often said, is most arrogant, and being such it seekes in every thing its *own proper glory*, and its own proper honour : And therefore according as the humane minde stands alive in us more or lesse, so wee finde more, or lesse satisfaction in that which we suffer. If the minde stand much alive, we find much satisfaction in that which we *suffer by our owne proper will*, and litle in that which we suffer by others will ; And if the mind stand much dead, we find litle satisfaction in that which we suffer by our *owne wills*, and much in that which wee suffer by others will. And this much, or litle satisfaction may give us testimony of our mortification.

The person which hath his minde much alive, alwaies feels and resents himselfe in those things which he suffers through others will, as well because hee doth not think that suffering that with patience he pleaseth God, it seeming to him, that it is because hee cannot choose ; as also because mans minde being most arrogant cannot suffer that violence should be offered unto it. The self same person who hath his minde much alive, doth alwaies rejoyce, and content himselfe in those things which hee suffers by his *own will*, both because in suffering he thinks to please God, as also because where hee knows his own will, he

alwaies findes satisfaction. On the contrary, the person who hath his minde much mortified, alwaies esteems litle, and hath suspition of that which hee suffers by his own will, as well because the principall thing, whereunto he hath intent, is to mortifie his own will, alwaies being suspicious of it; as also because being in the midst of his own proper glory hee cannot well content himselfe with that suffering which is voluntary, knowing that it alwaies redounds to the glory and honour of him who suffers. And the selfesame person who hath his minde much mortified, doth alwaies much esteem, and content himselfe of that which hee suffers by the *will of God*, as well because he knows that what hee suffers, redounds to the glory and honour of God, unto which thing he principally attends.

Amongst those things which a man *suffers by his owne will*, being able not to suffer them if he would, I put Abstinencies, and Disciplines, Watchings, & Hayre-cloaths, with all that which is thereunto annexed: And amongst those things which a man *suffers by anothers will*, I put violences, Dishonours, Persecutions, Martyrdomes, Infirmities, Deaths, with all that which is thereunto annexed.

The persons who have by proper experience known what thing a live mind is, and what thing a dead mind is, or at least which is begun to be mortified, examining themselves by that

which they shall have suffered, and shall suffer in both these manners, that is, by their proper wills, and by anothers will, shall know that all that which hath been written is true, their knowledge answering to experience, and knowing it they will attend to mortify their mindes from good to better, untill they have reduced them to those termes, that in what they shall *suffer by their own proper will*, they pretend to help and serve them, who are the members of Christ, and to mortification, which faith, and the holy spirit worke in them, as I have otherwhere said: and that in that which they suffer by others will, knowing in all that, the will of God, and not that of men, and of other creatures, which cause them to suffer, they rejoyce themselves, and content themselves, pretending to satisfy unto the duty of piety, and to observe christian decorum. And I understand, that a man who *suffers by others will*, doth then attend unto the duty of christian piety, when comming into poverty by any occasion whatsoever, he contents himselfe therewith. The selfesame I say of dishonour, of corporall infirmities, and of death, with all other things which are of that quality. And then I understand, that the selfe-same man, who *suffers by others will*, observes christian decorum, when suffering for Christ he is contented to suffer, *Glorying* as S. *Paul* saith, *in afflictions!* And for Christ I understand they suffer, who either

for preaching the Gospell, or for teaching christian living, having the gift of an Apostle, or of a Doctor, are persecuted, evill intreated, dishonoured, and martyrized ; and they who for the christian life, in which a man attends to recover the image, and likenesse of God by the imitation of Christ, are esteemed base, murmured at, and slaundered ; and they who to accommodate, and satisfy them who are the members of Christ, and stand incorporate in Christ, deprive themselves of their commodities, and of their satisfactions. And this voluntary suffering I hold to be the most proper to a Christian.

They who *suffering by others will* imitate *Job*, satisfy unto the duty of Piety, conforming themselves unto the will of God. And they who *suffering by others will, and also by their own will*, shall imitate S. *Paul*, shall observe the christian decorum : God having shewed in *Job* a most efficacious example of patience in suffering by anothers will in naturall things, and in S. *Paul* a most divine example of animosity in suffering by others will in Christian matters.

And in this discourse I intend *eight things*.

The *first*, that according as my minde doth more or lesse content it selfe of that which it *suffers by its own proper will*, or by others will, I know that the mortification thereof is greater or lesser.

The *second*, that in that which *I suffer by*

mine own will, if I doe not suffer it for Christ, I seek mine own honour, and mine own glory, and mine own interest, and mine own profit.

The *third*, that contenting my selfe with that which I *suffer by others will*, I doe satisfy unto piety, & observe christian decorum, and therefore seek the honour and glory of God.

The *fourth*, that I ought to hold for certain, that all *suffering* of what sort soever it be, which *without my will* offers it selfe to me in this present life, is by the will of God.

The *fift*, that as then I shall in my *sufferings* satisfy christian piety, when I shall imitate *Job*.

The *sixt*, that as then I shall in my *sufferings* observe christian decorum, when I shall imitate S. *Paul*, in as much as he imitated Christ.

The *seventh*, that they suffer for Christ, who preach him, who imitate him, and they who serve him in his members.

The *eight*, that that voluntary *suffering* is most proper to a christian, that redounds to the profit of them who are incorporated in Jesus Christ our Lord.

Consid. XCIV.

Three sorts of Conscience: one by the Law naturall, and the other by the written Lawes: and the other by the Gospell.

ALL men of the world, as I understand, frame their *consciences* with one of these *three meanes:* There are some, who attending unto *naturall piety*, which consisteth in this, that a man imploy himselfe wholly, and every one of the members of his body in those things for which he knowes God created him, and them, and that he serve himselfe of all created things properly for that, which God created them for. They goe forming their *consciences by the law of nature*, having a good, or bad opinion of themselves, according as they know their living is conformable, or not conformable to the duty of *naturall piety*. Those I understand by how much they have their understandings more illustrated to know that, whereunto they are bound by *Naturall piety*, and by how much the more they doe apply themselves to satisfy unto this obligation, so much worse opinion have they of themselves knowing that they faile much, and in many things to the duty of *naturall piety*, whereunto man through the depravation of originall sinne can by no meanes satisfy of himselfe.

There are others, who attending unto the *Hebrew piety*, which consists in this, that a man should in every thing, and altogether live conformable to those *Lawes* whereunto he is obliged, or perswades himselfe to be obliged, observing them according to the intention of him that made them; go forming their *consciences* by that which they know of those *Lawes*, & having a good, or evill opinion of themselves according as they know their living conformable, or not conformable to that which the *Lawes* demand of them. These I understand by how much they doe the more know that whereunto those *Lawes* oblige them, and by how much they doe the more apply themselves to fulfill that obligation, so much have they worse opinion of themselves; knowing that they faile much, and in many things unto the *Hebrew piety*, whereunto they have intent to satisfy, that being impossible unto them, as well for the blindnesse of their understandings, with which they can by no meanes penetrate to know properly the intention of him that gave the *Lawes*, and not knowing it they can never secure themselves to have satisfied unto them, in as much as through the rebellion of the *Flesh*, which as S. *Paul* saith, *subjects not it selfe to the law of God*, neither indeed can. There are other men, who hearing the voice of the *Gospell*, which promiseth remission of sinnes, and reconciliation with God to them

who believe in Christ, leaving to pretend *naturall piety*, and renouncing the pretence of *Hebrew piety*, embrace themselves with *christian piety*, which consisteth in this, that a man being incorporated by faith in Christ should esteem himselfe pious, just, and holy, notwithstanding that he doe not altogether satisfy *naturall piety*, nor to *Hebrew piety*, and moreover notwithstanding he doe not altogether satisfy to the duty, and to the decorum of *christian piety*. They, I understand, by how much they have their understandings more illustrated in the knowledge of the *Gospell* of Christ, and by how much they doe more apply themselves to give credit unto the *Gospell*, so much better opinion have they of themselves, forming their opinions not by that which they know in themselves, *but by that which they believe of the Gospell, which God knowes*, who doth not consider them by that which they are in themselves, but by that which they are in Christ. He doth not hold them for good nor for evill by that whereby they approach, or by that whereby they goe farre off from the duty of *naturall piety*, nor from the duty of *Hebrew piety*, nor for that they observe or not observe the Decorum of *christian piety;* but for the fidelity, or infidelity, with which they persevere, or sever themselves from the Gospell and from Christ.

The men that attend unto *naturall piety*, without having *christian piety*, are for the most

part vitious; for in them the flesh is made licentious.

The men, that attend to *Hebrew piety* without having *christian piety*, are ordinarily superstitious, and are scrupulous; nay from hence arise all the scruples, and all the doubts in those that are called *cases of conscience*. For men not being able intirely to understand the intention of him that gave the *Law*, it comes to passe, that a man not being able to certify himselfe to have satisfied unto the *Law*, goes procuring to satisfy with superstitions, and neverthelesse remaines with very great scruples, the which are the greater in them who stand most applyed to satisfy unto *Hebrew piety*. Besides that in the understanding of the intention of the *Law* there are so many opinions, as they are that goe about to understand it. In summe, whilest a man continues *subject to the law*, having framed his *conscience* by the opinion which he himselfe hath of himselfe, he never comes to feele peace of *conscience*.

The men that attend to *christian piety*, goe forming their *consciences* as I have said by the opinion which God hath of them considering them incorporated in Christ, and not by that which they know of themselves. According as *christian piety* goes being efficatious in them, so doe they goe on every day satisfying more and more unto *naturall piety*, and unto *Hebrew piety*, not to forme their own *consciences* by their own

satisfaction, but to observe the duty of *Christian piety*, and the Decorum of the *Gospell*. In these only vices are not found, for in them the Flesh is not licentious ; nay rather being dead on the crosse with Christ, goes by litle and litle mortifying it selfe. And in them only are no superstitions, nor scruples ; for they know that Christ hath freed them from all the *Law*, having satisfied for them ; and being free they have none any more to accuse them. And because they also know that God sets not to their account that which they faile to the duty of *Christian piety*, and to the Decorum of the *Gospell*, which doth amorously oblige us to be like unto God, and to the sonne himselfe of God Jesus Christ our Lord.

Consid. XCV.

That men are incapable of the divine Generation of the sonne of God, and of the spiritual Regeneration of the sons of God.

AMONGST the things in which human curiosity shewes her rashnesse, I hold it for a very principall to endeavour to have the science, and to understand the *Divine generation of the sonne of God*, in what manner the sonne is begotten of the Father, for what cause the Word of God is called the Son, or the sonne of God is called the Word. And I say that I

hold this rashnesse very principall amongst the rest: for I understand, that humane intelligence is as uncapable to comprehend the *divine generation of the Son of God*, because this is a thing altogether alienated from that which he knowes, understands, and experiments touching his own *generation*, as the intelligence of a worme, which is bred of the corruption of the earth, is uncapable of the generation of mankind, that is, how one man is the sonne of another man, or one of the other Animal is the son of the other Animal; because this is a thing most alienated from her own proper generation. And besides this I understand, that as in case a worme should come to understand in what manner a man is generated of another man, and would make other wormes to understand it, they would never be capable thereof, it being a thing altogether alienated from their generation: so supposing that some one man should come to understand the *divine generation of the sonne of God*, and would make other men understand it, they would never be able to understand, because it is a thing most different from their generation. And therefore extreme great is the rashnesse of men, who with their naturall light only will understand this *divine mystery;* and also great is that of them, who will understand it being helped by the holy Scriptures in that language. And hence it comes, that albeit S. *John* understood

the *divine generation of the sonne of God*, and would give it to understand to men, they are not capable thereof, not understanding that, which according to S. *John* the words signify, with which he would *declare it;* as it were to say, what thing S. *John* meant, saying *Logos* or *Verbum:* willing also to shew better the incapacity of humane intelligence in the *divine generation of the sonne of God*, I thinke on this wise; that if it be incapable of the *spirituall regeneration* of them who being incorporated by faith in the sonne of God come to be the sonnes of God by adoption, how much more shall it be uncapable of the *divine generation of the proper son of God?* Now the humane intelligence is uncapable of this *spirituall regeneration*, all they who are regenerated know by experience, knowing in themselves, that they should never have understood this *divine mystery*, if they had not experimented it; and knowing also, that although they labour to make them capable who are out of it, they doe nothing at all; as the worme also should doe nothing at all, which having understood how the matter of humane generation goes, would make other wormes capable thereof. This selfe-same I understand by that discourse, which S. *John* tells, that passed between Jesus Christ our Lord, and the great Master of Israel called *Nicodemus, who came to speak with him by night.* And so it is, that Christ speaking

unto him of the *spirituall regeneration*, whereby a man leaves to be the son of wrath, and becomes the son of grace, leaves to be the son of Adam, and becomes the son of God, *Nicodemus* with all his naturall light, with all his humane Sciences, and with all his intelligence of sacred Scriptures was so incapable of this *spirituall regeneration*, that Christ marveiling at it, said unto him, *Art thou a Master in Israell, and knowest not these things?* And addes, *If I have told you earthly things, and you believe not, how will you believe if I tell you Heavenly things?* Willing to say, If thou beest incapable of this *spirituall regeneration*, which although it is *spirituall*, is neverthelesse such, as is wrought here on earth, and in the men of earth; how much more incapable wilt thou be of the *divine generation* to believe it, of which I would speak unto thee; for as much as it is not done on earth, but in Heaven, and is not done in an earthly thing, but in an heavenly. Let this then be the conclusion, that it being true, that whilest a man is without the spirit, with all his naturall light, with all his sciences, and human learnings, and writings he is not only uncapable to understand the *divine generation of the only begotten son of God*, but he is also uncapable to understand the *spirituall regeneration of the adopted sons of God.* Let none be so bold without having obtained the *spirituall regeneration*, to presume to understand it, nor to

speak of it. Nor let none be so rash, that without having obtained the *spirituall regeneration*, and having been admitted to those sacraries of God, unto which S. *John* was admitted when he said, *In the beginning was the word*, he should dare to will to understand it, penetrate, nor compasse it with his wit, and humane discourse; holding for certain, that of this *divine mystery* they only are capable, unto whom by the will of God the proper son of God Jesus Christ our Lord will reveale it.

Consid. XCVI.

That as then a man knowes himselfe a pilgrim in this world, when because God loves him, the world persecutes him.

OMMONLY all men esteem themselves cittizens of those places where they were borne, esteeming themselves *pilgrims and strangers* in all other places. They who pretend that every place is a mans country, esteem themselves *strangers* no where. They who being regenerated, and renewed by the holy spirit, are more then Man, esteeming themselves Cittizens of the Kingdome of God, and of eternall life, esteeming themselves *pilgrims* in all countries of the world. The first following sence goe after the judgement of sensuality. The second

following the naturall light goe after prudence, and human reason. And the third following the spirituall light goe after Faith, Hope, and Charity. The first delight themselves of that which pleaseth sensuality. The second despising that which pleaseth sensuality seek their proper glory, and their proper satisfaction of their mindes. The third despising both the one and the other thing, love the honour of God, and the glory of Christ. The first the world loves. The second the world despiseth, albeit on the other side it prize and esteeme them. And the third the world despizeth, hates, and persecutes. The first God knowes not. The second God abhorres. The third God prizeth, loves and favours. Where I doe not understand, that God prizeth, loves, and favours this third sort, because the world despiseth them, abhorres them, and persecutes them, but that the world despiseth, abhorres, and persecutes them, because God prizeth them, loves them, and favours them.

Farther I understand, that from their thus feeling themselves on one part prized, loved, and favoured of God, and on the other part despised, persecuted, and hated of the world, it redounds, that they following where the holy spirit leads them, running after Faith, Hope, and Charity, esteem themselves *Pilgrims* in this present life, esteeming themselves Cittizens of eternall life : Esteeming themselves *Pilgrims* in

this present life, they live like *Pilgrims*, having no intent to inherit in this present life, nor to rejoyce of that which they rejoyce, who are Cittizens thereof, and so they passe lightly through all these things, setting affection to none of them. And holding themselves Cittizens of eternall life, they begin to live, as they live there, and they have intent to inherit in it and to rejoyce in that which they rejoyce in, who are cittizens thereof, and herein they set their affections. They I understand that albeit the remembrance of death frightens them in regard of the sence, in regard of the livelinesse that is in them in their affections, and appetites in regard of esteeming themselves *Pilgrims* in this present life, and cittizens of eternall life, it comforts them, and gives them content, considering that death is the end of their *Pilgrimage*. They who albeit they be indeed prized, loved and favoured of God are not yet despised, hated, and persecuted of the world, doe not as yet esteem themselves *Pilgrims* in this present life, not being handled as *Pilgrims*, albeit they esteem themselves Citizens of eternall life, in as much as they know, that they are prized, favoured, and loved of God. It is true indeed, that this estimation is not entire, nor perfect in them, untill that the world knowing them prized, loved and favoured of God, begins to handle them as *Pilgrims*, despising them, hateing them, and persecuting

them. For as then they feeling themselves handled by the world as *Pilgrims*, have recourse to Christ, and recourse to God: and being as they are more prized, more loved, more favoured of God, and more illustrated in the knowledge of eternall life, they esteem themselves *Pilgrims and strangers* in this present life, in such manner that however afterwards the world returne to prize, love, and use them well, they doe not leave to esteem themselves *Pilgrims*, and to hold it good to goe out of this *pilgrimage*.

Here I understand *two things*: The *first*, that it is Gods will, that they whom he loves should live as *Pilgrims*. And the *second*, that between them who hate the world, because they are persecuted of the world for piety, and them who hate the world for other respects, there is this difference, that these second although they bear hatred to the world, whilest they are despised of the world, and would be contented to goe out of the world, when the world returnes to prize them loving the world they would by no meanes goe out of the world. And the other after that they once hate the world seeing themselves despised hated and persecuted of the world, they never more returne to love the world, how much soever it love, and esteem them. This difference proceeds from hence, that following the light of the holy spirit, and being illustrated in the knowledge of eternall

life, they doe alwaies hold themselves for *pilgrims* in this present life, and alwaies hold themselves for Cittizens of the Kingdome of God and in eternall life, and therefore hate this life, and rejoyce to goe out of it. On the contrary the other following the naturall light have no certainty of eternall life; and if they have any, they doe not stand sure to be well in it, & therefore they doe not altogether hate this life, nor rejoyce to goe out of it. In this discourse christian persons shall understand, that they are to esteem themselves *pilgrims and strangers* in the world in this present life, and that they are to esteem themselves Cittizens of the Kingdome of God, and of life eternall: And that if so be the feeling themselves very fearefull of death shall make them know that they are not come to this to esteem themselves *pilgrims*, they ought with continuall prayer to pretend it, being certain, that by how much more perfectly they shall stand therein, then they shall be most like to Christ, and most like to God, who have been and are in this present life strangers and *pilgrims*, and like such have been, and are used. And to every Christian person it appertaines to procure to be like to God, and to the sonne of God Jesus Christ our Lord.

Consid. XCVII.

Whether Justification be a fruit of piety; and whether piety be a fruit of Justification.

WILLING to examine between these two gifts of God, *Piety* and *Justification*, which of them may be said to be the *fruit* of the other, that is, *whether piety be the fruit of justification*, a man being first just, before pious, or *whether justification be the fruit of Piety*, a man being pious before just; and willing in this matter to proceed with order as it were, I first say, that by Piety I understand the true divine worship, which consisteth in *worshipping God in spirit, and in truth, John* 4. approving with the minde whatever God doth, holding it for just, holy, and good. In this signification I understand S. *Paul* useth this word *Piety*: 1 *Tim.* 3. And I say, that by justification I understand the purity of conscience which dares appear in judgement, such as was S. *Pauls*, when he said *there is laid up for mee a Crowne of righteousnesse, &c.* Passing on farther I understand, that calling into counsell for the making of this examination the naturall light, prudence and humane wisdome, shee will alwaies say, and affirme, that *justification is a fruit of piety*, understanding that one cannot have justification, and purity in his

conscience, if he doe not first *adore God in spirit and in truth*, giving unto him that which it ought to doe as his creature ; and that suddenly when he gives to God that which he ought to give, hee is just having cleannesse in his conscience. And so it is resolved, that Justification is a fruit of piety ; since from a mans being pious it redounds that he is just. Farther I understand, that calling into counsell for the making of this triall the holy spirit, and the Christian spirit, he will say and affirme, that *Piety is the fruit of Justification*, understanding that a man cannot have Piety, *worship God in spirit and truth*, if he be not first just accepting the Gospell of Christ making Christs justice his, and understanding that instantly when a man believing is just, he begins to have Piety *adoring God in spirit and truth*. And so it is resolved, that Piety is a fruit of Justification : for a man is first just, then pious. If that were true which naturall light saith, prudence and humane wisdome for the selfesame cause it would follow, that there hath not been, nor is, nor shall bee a pious man, I would say, who should give entirely, & compleatly unto God that which he ought to give. And it being true, that which the holy spirit, and the Christian spirit saith, it well follows that there hath been, is, and shall be a great number of just men : for there have been, are, and shall be many men, that have been, are, and shall bee justistified by Christ, accepting,

and making Christs justice theirs. Men that Judge, that *Justification is a fruit of piety*, by the selfe same case give testimony of themselves, that they judge by naturall light, by prudence, & humane wisdome, as *Plato*, and *Aristotle* would have judged, who had no notice at all of Christ. And in very truth I knowe not what they think of Christ, of the Christian businesse, nor of the Gospell. The men that judge that *Piety is a fruit of Justification*, by the selfesame case give testimony of themselves, that they judge by the holy spirit, by the Christian spirit, as S. *Peter* and S. *Paul* judged, who largely knew Christ, and had the spirit of Christ. They have this opinion of Christ, that in him God chastised all our sinnes, that is, all that wherein we faile unto that which as the creatures of God we are bound to give unto God. They think of the Christian businesse, that it is a living under the goverment of the holy spirit in holinesse and justice. And they think of the Gospell, that it is a Proclamation that compriseth these two things, Remission of sinnes, and Justification by Christ; And the regiment and goverment of the holy spirit: Of which two things they enjoy, who believing in Christ accept the Gospell. From all this discourse I gather, that they who understand *Justification to be a fruit of Piety*, follow *Plato* and *Aristotle;* And that they who understand *Piety to be a fruit of justification*, Justification being a

fruit of Faith, follow S. *Paul* and *S. Peter*. It is also gathered, that this name Piety understood in the manner in which it is here understood, it cannot be attributed to God, because he owes no man any thing. Nay on the contrary every one owes to him. And that which he doth with us, is not for piety, is not for debt, nor for obligation, but for compassion, for mercy and for liberality, being in every thing towards us compassionate, mercifull, and liberall; Which ought principally to be known in this, that he put all our sinnes on his pretious son Jesus Christ our Lord, to put on us the justice of the selfesame Jesus Christ our Lord.

Consid. XCVIII.

How that is to be understood, that the holy Scripture saith, attributing condemnation sometimes to infidelity, and sometimes to evill works; and salvation sometimes to Faith, sometimes to good works.

AMONGST those things in holy Scripture, which give molestation to Christian persons, who having faith feel within themselves the fruit of Faith, that is, justification, and the fruit of justification, that is, the peace of conscience, when they will examine with them their conceptions, their spirituall feelings, I hold for very

principall this, that feeling themselves justifi'd by Faith, & consequently with peace of conscience, cannot understand for what cause Christ speaking of the day of Judgement, saith, that *he will condemne some because they have not done well, and will save others, because they have done well.* Nor for what cause S. *Paul* saith, *That God will render to every man according to his works: Rom. 2.* And S. *Peter, That God will judge every one according to his works.* At which they so much the more marvell, in as much as the same Christ saith, that *he that believes shall be saved, and he that believes not, shall be damned.* And the selfesame S. *Paul* saith, that *the Faith of the heart justifieth, and the confession of the mouth saveth.* And the selfesame S. *Peter* attributes the salvation of the soule to *Faith.* And from their not understanding of this matter it comes to passe, that every one of them thinks in this manner; If God be to judge me according to my works, there is no doubt but he will condemne me; for there is not in them any goodnesse; nay in those which seem best, there is more contamination of selfe-love, interest, and proper glory, in such sort, as if I be to be judged by my work, it will goe ill with me. Whereupon being desirous to take away this molestation, and this scruple of Christian persons, and spirituall, and to salve the intelligence of the holy Scriptures, in such sort as they should not contradict themselves, I think thus, That in

good or evill works God cõsiders not the quantity, but the quality, which consisteth in the minde of him that doth the works in the thing wherein he implies it. That this is true in evill workes needs no proofe: and that it is true in good works is evident by that which Christ saith of them that cast their monies into the Treasury of the Temple, praysing the *minde of him that did the works.* And it is evident likewise by that which the selfesame Christ saith speaking of the day of judgement, where he doth not say that hee will save them who have bin charitable simply, but they that have been *charitable with himselfe*, that is, they who believing shall stand incorporated in him. Whence it seems that Christ saith, that *he will save them who have used charity with him, and condemne them that have not used it.* Now it being cleer, that they cannot work with a pious minde, but only who are pious, and holy; nor can know Christ in his members to use charity towards him, but they onely, who appertain to the selfesame body of Christ, it is clearely approved, that none can work well, work Christianly, but those who are the members of Christ, those who have the spirit of Christ, and are pious, and holy, and just, and believe in Christ. And this being approved it is likewise approved, that it is the selfesame in holy Scripture to say, *That men shall be saved by their good works, and condemned by their evill works;*

and to say, *That they shall be saved by their Faith, and condemned by their Infidelity.* Whereupon Christian persons are to know *two things.* The *one,* That they only work well for holding themselves justified by Christ, they doe not pretend to justifie themselves by their own good works, and so working they work purely for the love of God, and not for their own proper love, as those men work, who not holding themselves justified by Christ, pretend to justifie themselves by their own good works, and so working for their own proper love, proper interest, and not for the love of God, they doe not work well; for their works doe not please God, cannot be called good works. The *other,* that God judging them according to their works, will not put to their accompt the contamination that he shall know in them, having pardoned them originall sin together with all that which they have from this evill root. And because he will put to their accompt the Faith which he shall have given them, and the purity that shall be in their works whether few or many, in as much as they shall be the fruit of Faith. And so God shall save them, shewing in the outward judgement, that he saves them for their good works, saving them indeed by the Faith, which he shall have given them. God shall justifie the sentence with which he condemnes the impious, & superstitious, and shall save the pious, and holy, alleaging the outward

works of the one, and the other ; the living with holinesse and justice on the one part, and the living with injustice, and impiety on the other part. But this shall not be but for men who know not, nor see not but in the outward. And in the self same sentence they who know, and see the inward, the root whence this living & working on the one part, and this living and working on the other grow, they being more then men by the Christian regeneration, shall know, *that Faith hath saved them that shall be saved, and that infidelity shall have condemned them that shall be condemned.* Here may an impious person say to me willing to calumniate holy Scripture, and a superstitious willing to canonize his own superstitious works ; If this which thou saist be true, what need were there to make mention of works ? Were it not better that the Scripture stood solid in saying that whosoever shall believe shall be saved, and whosoever shall not believe, shall be condemned ? To them I will answer *three things.*

The *first*, that from their not understanding the Scriptures it proceeds, that they finde inconstancy in them, and they would not finde it, if they understood them ; & they should understand them, if they would not understand them with prudence, and humane reason, which is incapable of the things which are of the spirit of God, such as are the holy Scriptures.

The *second*, That God having as it hath been said to justifie his sentence before men, who see not but the outward, it is necessary that hee should alleage the works which are outward, those which give testimony of the Faith of him who believes, and of the infidelity of him who believes not.

And the *third*, That all men being most ready to work evill, and most slow to work well, it seems a necessary thing, that the holy Scripture should use this manner of speech to refrain the pronesse to evill, and to incite the slownesse to good, to the end, that as they who now feel the Regeneration, and Christian renovation, should depart from evill, and apply themselves to the good, onely for the duty of the selfesame regeneration, and renovation, to observe the Christian decorum, not to grieve, nay rather to rejoyce the holy spirit. So they also who begin to feel themselves regenerated, and renued, should doe the selfesame to make firm their vocation, and to work their salvation. And that should they also doe, who doe not know the regeneration, nor renovation, for feare of being condemned. And so even these should be lesse evill: And they being lesse evill should be more good for their proper interest; untill such time as having begun to feele the affections of the Christian regeneration, and renovation, they also may be good, not doing evill, and doing good not now for

feare, and for interest, but onely for the duty of Christian persons incorporated in Jesus Christ our Lord, to whom be glory for ever.

Consid. XCIX.

Whence it proceeds that men beliẽve not that all our sinnes were chastised in Christ, or they believe it with difficultie.

ONSIDERING the extreme difficulty, wherewith men bring themselves to believe the Gospell, the good news of the Remission of sinnes, justification, and reconciliation with God for the justice of God executed on Christ, For as much as they also who believe by revelation, and divine inspiration, finde more difficulty in believing this Remission of sinnes, Justification, & Reconciliation, then all other things besides, which the Christian Church believes, I have many times set my selfe to think whence this *difficulty* may proceed ; And lastly I am come to this resolution, that to believe this *Remission of sinnes*, Justification, and Reconciliation a man findes in himselfe the contradiction of his evill conscience ; and from hence it comes, that with extreme difficulty they who believe by divine Revelation, and divine Inspiration, bring thẽselves to hold themselves for just : They who believe by

opinion, and relation being never able to bring themselves to this.

They who believe being inspired, untill they finde peace in their consciences, doe not entirely believe the Gospell. And finding peace in their consciences, the inward contradiction ceasing, the *difficulty* of believing the Gospell is taken away. They who believe being taught, as they never finde peace in their consciences, they never believe the Gospell: For the inward contradiction never ceaseth, that not ceasing, neither doth the *difficulty in believing* cease; nay whilst the contradiction lasteth, the *difficulty* may be called impossibility. Men doe easily believe by relation of holy Scriptures, that God is most omnipotent, most just: They believe, that Christ is most innocent, and pure from all sin: They believe that Christ suffered by the will of God; for in none of these things they finde inward contradiction which sufficeth to cause that they should not believe that which holy Scriptures affirme. And not to exclude the benefit of Christ they believe also that Christ satisfied for originall sin; for neither in this doe they finde contradiction, in as much as their consciences not accusing them of originall sin, they not knowing their own proper fault therein, they easily bring themselves to believe, that without their proper merit that is pardoned unto them, wherein they know not their own fault. And when it

comes to the point to believe that Christ satisfied God for the sinnes that every one of them commits, albeit they have the Scriptures which most largely give testimony thereof, nay all they in conformity preach this, suddenly they draw back, because they finde the inward contradiction in their own consciences ; and so they resolve to restrain the benefit of Christ only to originall sin ; understanding it after their own manner : or to enlarge it also to their proper sinnes, but with the addition of proper satisfaction. As if Christ had said, I have satisfied for the sins of you all, but with condition, that every one should satisfie for his own. And they consider not the injury which herein they doe to Christ, they consider it not because they feel it not, and they feel it not because they know not Christ. They who by Gods gift believe, that God is most just, that Christ is most innocent, that it was the work of God that Christ should suffer, and that he suffered for originall sin, in the end reduce themselves to believe, that *through Christs sufferings they get remission of sinnes, and are just*, and are now in the grace of God reconciled with God : considering in this manner, if God be most just, if Christ be most innocent ; if that which Christ suffered, he suffered by the will of God, and the will of God was that hee should satisfie for originall sin, it is also true, that men who have obtained the whole pardon of their sins, are

just, and are reconciled with God, since from originall sin it comes to all to be sinners, unjust, and enimies of God, and it comes for us to doe things, whereby we grow in injustice, & in enmity. With this Consideration they pacifie their consciences, and facilitate their believing, and hold for certain, that they who doe not believe this, either doe not believe that God is most just, or doe not hold that Christ is most innocent, or doe not believe that it was Gods will that Christ should suffer, for if they did believe it, they would believe that which followes, that is, that he suffered not for himselfe, but for them, and so would holde themselves for Just. Here I understand all this, *First*, the blindnesse of humane wisdome, which is not capable of the truth which the Gospell preacheth. *Secondly*, the ignorance of men, who not understanding whence this incapacity comes doe not attend to remedy but to cover it. *Thirdly*, that Christ satisfying for originall sin he satisfied for all that which wee sinne through evill inclination, which is naturall unto us through originall sin. *Fourthly*, that the faith of them who believe being taught, neither quieting, nor pacifying their consciences, doth not facilitate them to believe that all our sinnes were chastised in Christ. *Fiftly*, that the faith of them who believe inspired, quieting and pacifying their consciences facilitateth them to believe, *That all our sins*

were chastised in Christ. And so it is, that they who have this inspired faith, proving and experimenting in themselves the truth which the Gospell preacheth, come to understand by experience that which at first they believed by inspiration. First they believe that *Christ was chastised for them.* For so the Gospell preacheth unto them, and they are inwardly moved to believe that is true. Afterwards finding peace in their consciences they understand *in what manner Christ was chastised for them.* They who doe not believe it, or believe it, not being inspired, but taught, never finding peace in their consciences, never understand that saying of the Prophet being fulfilled in them, *Except you shall believe, yee shall not understand, Esay.* 7.

Consid. C.

That the fruits which in Christian Persons in the beginning of their Incorporation in Christ seem of the spirit, are of the flesh.

EEING by experience that almost in all persons, who accepting the Gospell come to be incorporated in Christ, in the *beginning of their incorporation* there are found certain tasts and feelings, and certain desires and vehemencies, and certain intelligences of holy Scripture of the Christian buisinesse, and certain teares, all

which seem to be of the spirit, and is altogether of Flesh, and as matter of the *Flesh* in time dries, and falls. And willing to understand whence this proceeds, I have considered, that to every one of thẽ, who are *incorporated* in Christ, that befalls, which to a branch, which being cut from one tree is grafted in another. I would say, that as that branch would not produce the fruit which it doth, if it were not grafted in that tree; but that first fruit is as it were altogether of the sappe which it brought with it from the tree, from whence it was cut: so the person *incorporated* in Christ would not have the tasts or the feelings, nor the vehemencies, nor the desires, nor the intelligencies, nor the teares which he hath, if he were not *incorporated* in Christ; but that is as it were all *Flesh*, affection of the *flesh*, and complacency, and satisfaction of the *flesh*, which standing yet alive, and not able to satisfy itselfe, nor to please it selfe in carnall matters, pleaseth it selfe and satisfieth it selfe in spirituall matters. Whence I understand, that every person who comes to be *incorporated* in Christ, may rejoyce himselfe of those tasts, and feelings, of those desires, and impetusses and of those intelligences, and teares, in as much as they assure him, that he is incorporated in Christ; for as much as he should not have any of these things, if he were not partaker of the incorporation. And I understand, that holding them for *fruits of the*

flesh and not of the spirit, by the sappe of that root of Adam, & not of that root of Christ, he ought to cast them away, and to cut them off, no waies feeding himselfe with them ; for that would befall him which befalls many persons, who feeding themselves with such meat, perswade thẽselves to *live in the spirit*, and *live in the flesh*. And I understand, that they ought to have intent, that there should be nothing found in them, but that which is of the *spirit*, and of the root of Christ, in which he stands *incorporated*, and as it were engrafted, holding for fruit of the root of Christ, humility, meeknesse, patience, the despising of himselfe, the denyall of his own proper will, the obedience to God, charity : for all these things were seen in Christ whilest he conversed corporally amongst men ; and unto these doth God inspire us, and the spirit of Christ moveth us. And these shine out in them, who stand perfectly *incorporated* in Christ ; and the *fruits* redound to the Glory of God, and to the glory of Jesus Christ our Lord.

Consid. CI.

Whence it proceeds, that the impious cannot believe; that the superstitious believe with ease; and that the pious believe with difficulty.

N the *Impious* I consider the *impossibility in believing;* and I call them *impious*, who make profession to be the enemies of God, as *Pharaoh*, and as the Scribes, and Pharises, who were contrary unto Christ. In the *superstitious* I consider the *facility in believing;* and I call them *superstitious*, who not being pious make profession of piety, and believe that they are pious. And in the *pious* I consider the *difficulty in believing;* and I call them *pious*, who having by the Spirit accepted the generall pardon, which the Gospell offers unto us, attend to confirme themselves in it, and to live in this present life, a life like unto that, which they are to live in life eternall. The *impossibility of the impious* I understand consists in this, that God blindes their eyes, and shuts their eyes, and shuts their eares, and hardens their hearts, to the end that not knowing the generall pardon, which is intimated unto them, they doe not believe it, and so doe not obtain salvation. This S. *John* understood in this manner, when he said, *therefore they could not*

believe, because Esaias said again, he hath blinded their eyes. Nay this very thing Christ meant, as it is proved by the three other Evangelists, and S. *Paul* understood it, as S. *Luke* testifieth the last of the *Acts*. The *facility wherewith the superstitious believe*, I understand proceeds from their believing with humane wisdome, from believing by opinion, and by relation, and from believing by use, and custome, they holding it for impiety to doubt. That this is true is approved by this, that amongst those true things which they believe, they believe many other false things, and they believe the false things more then the true. Nay they doe not believe that which is the foundation of all true things, that is, the remission of sinnes, and the reconciliation with God by the justice of God executed on Christ. And I say they doe not believe it; for if they did believe it, for the selfe-same reason they would leave to be superstitious, and would be pious.

The *difficulty wherewith the pious believe*, I understand proceeds from human wisdome, from evill conscience, and from the livelinesse of mind, and from the lasciviousnesse of the flesh, and it proceeds from human wisdome: for by how much they goe on the more procuring to certify themselves in the faith, so much the more contrast, and impediment doth human wisdome goe making against them in it. That this is true, is approved by

this, that because they principally procure to certify themselves, and confirme themselves, that all their sinnes were chastized in Christ, in this they who are Christians, finde more contrast, then in all other things which they believe. It proceeds from evill conscience, in as much as it accuseth a man as the enemy of God: and therefore he with difficulty assures himselfe in that which the Gospell believes, that God hath now pardoned him, and holds him for his friend. That this is true is approved by this, that instantly when a man findes peace in his conscience, he stands confirmed in the faith, in such manner that he is litle sollicited to doubt. It proceeds from the livelinesse of the mind, and from the lasciviousnesse of the flesh, in as much as mans mind being a friend to life, and his flesh being a friend to rejoycing, doth eagerly combat against the faith, understanding, or divining, that faith slaies in a man the livelinesse of the mind, and mortifies the lasciviousnesse of the flesh. That this is true is approved by this, that according as the vivacity of the minde goes dying in a man, and the Lasciviousnes of the Flesh, so the beleiving goes on facilitated. But it is not to be understood, that the death, nor the mortification are those things, which facilitate to believe, but that faith being that which kills us, and mortifies us, the believing is facilitated in us, the forces being taken away from our enemies; I say from

them, which make difficult to us our believing, in such manner as humane prudence, an evill conscience, and the vivacity of our minds with the laciviousnesse of our flesh are three Instruments, whereby the evill spirits serve themselves to make difficult our believing to us, who believe by Revelation, and by divine Inspiration, nay with these three selfe same Instruments I understand that the beliefe of the generall Pardon is hindred to the *superstitious*, who with ease believe all other things: and with the same I understand the believing is made impossible to the impious, whom God hath made blind, deafe, dumbe; there being in all that is in the *impious*, in the *superstitious*, and in the *Pious* selfe-love for the Principall enemy. And certainly it is true, that from it proceeds the contradiction of human prudence, from it the contradiction of the evill conscience, and from it the repugnancy of the livelinesse of the mind, and of the lasciviousnesse of the flesh. That this is true, is approved by this, that if there were no proper love, a man would not be so curious in willing to assure himselfe of the Christian verity, he would not be so scrupulous in his conscience, nor would so much repugne against the death of the livelinesse of the mind, nor to the mortification of the lasciviousnesse of the flesh, and so the contradictions would cease, and the contradictions ceasing, the difficulty of believing would also cease.

From all this discourse this resolution may be taken, that if the *wicked* would be free from the *impossibility in believing*, they must attend to renounce their proper love, if they can : And that if the *superstitious* would know that they are *not pious, that they doe not believe as they ought to believe*, nor that which they ought to believe, they must attend to dispoile themselves of their proper love as much as they can : And that the *Pious* who shall feele themselves molested with the *difficulty of believing*, and would take away the *difficulty*, and so facilitate the believing, they must travell to disenamour themselves of themselves, and of the world, and to enamour themselves of God, and of Christ. This they shall doe considering the evill that is in themselves, & in the world, and the good that is in God, and in Christ. I say that this consideration will be very profitable to them, so that it alwaies goe accompanied with prayer, praying God, that he would disenamour them of themselves, and of the world, and that he would enamour them of himselfe and of Christ ; and that he would slay, and mortify in them all that which is flesh, and humane prudence, to the end they may be capable of so great a quantity of faith as may suffice to cause, that they never come to doubt, nor to stagger in it, being to him alway loyall, and faithfull, as belongs to them, being made his sons by the incorporation wherewith they stand

incorporated in his only begotten son Jesus Christ our Lord.

Consid. CII.

That Christian faith hath necessity to be confirmed with experience: Of what kind the experience is, and how it is obtained.

ELIEVING being the foundation of the Christian businesse, which consists in accepting the generall pardon by the justice of God now executed on Christ, it seemes a proper thing, that a Christian should exercise himselfe in those considerations, which appertaine to believing. And so amongst other things which I have considered about believing, this is, that *a man never stands solid, and firme, and constant in the Christian faith, untill he have in himselfe some experience of that which he believes.* And it is as certain, that he holds so much firmenesse, as he holds of proper *experience*; and no more at all. It befalls us that believe with the Gospell that which comes to passe to us with a very wise and spirituall man: I would say, that as whilest we believe the wisdome, and spiritualty of this man by relation of other men, we are in such manner disposed, that other men comming, who make us contrary relation, we shall change the opinion which we had of him, or at least we shall doubt of it, untill having strict

familiarity with such a man we know by experience, that the relation is true which was made us, for as then no man is able to perswade us the contrary: even so likewise whilest we believe that which the Gospell saith, that God chastized all our sinns in Christ, by their relation who preach the Gospell to us, we stand in hazard, that other Preachers comming, which should tell us the contrary, we shall believe in another manner, or at least we shall doubt of the first preaching, untill that we having *experience* of that which is preached unto us in the Gospell, stand firme, and constant in that which we believe, all the men of the world being unable either to change, or alienate our faith in any manner, after that it is confirmed by proper *experience*. Whence I understand that the first and principall intent, which we ought to have, who accept the Gospell, believing that in Christ God hath chastized all our sinnes, is to get the *experience* of this, to the end that our faith being so confirmed no man may be able to sever us from it, nor to make us doubt thereof, nor to stumble, as they are able, whilest our faith is not *confirmed with experience*. And if any man shall aske me, *how the experience of faith is gotten?* I will answer him, that then a man hath *experience of that which he believes, when he hath peace in his conscience*, it seeming to him, that he can appeare in the judgement of God with that selfe-same security wherewith

he would appeare, if he had lived with that innocency wherewith Christ lived, and had by Gods will suffered that, which Christ suffered. Farthermore I will answer him, that *mortification*, and *vivification* are most efficacious *experiences, by which our Faith is confirmed*, in as much as they only, who believe, know themselves just in Christ, have mortification, and have vivification. And if another shall aske mee, saying, how shall I doe, who believe, to *confirme my faith with experience?* I will answer him two things. The one, that he dispoile himselfe of all justifications, that are without Christ, as well of those which consist in not doing, as of those which consist in doing, and that embracing himselfe only with the justification which is in Christ, which doth consist in believing, he travell with prayer to God, supplicating him, that he would make him feel the peace of conscience, that he would mortify him, that he would make him alive: and the Other, that he keep very strict accompt with himselfe, with his workes, with his wordes, and with his thoughts, with intent to know in all these things how much mortification, and how much vivification he hath gotten; and with intent also to mortify himselfe, and to make himselfe alive every day, more pretending to get this *Christian experience, with which the Christian faith is confirmed.* And to him that would consider to have the science, how he ought to doe to

dispoile himselfe of his own justifications, and so as well of those that consist in not doing, as of those, which consist in doing. I should say unto him, that of those which consist in not doing he shall dispoile himselfe, knowing that if he doe not kill, if he doe not rob, if he be no fornicator, if he doe no injury to his neighbour, it is either because he is not inclined thereto, or because he feares the shame of the world, or the punishment wherewith such sinnes are punished in this life. And of this he may certify himselfe, considering that he forbeares not to doe other things, unto which he is inclined, which are not so shamefull in the world, nor are not chastized in this life; such as are ambition, honour, proper satisfaction, and proper reputation. And I will say unto him also, that of the things which consist in doing he shall dispoile himselfe, knowing on one side the superstition which he hath put in some of them, and on the other side the selfe love with which he hath contaminated, and defiled the other. And in this manner he shall come to these termes, that knowing himselfe in himselfe deprived, & dispoiled of all justification, he shall be constrained to embrace himselfe with that which the Gospell offers unto him, shewing unto him, how God chastized all our sinnes in his only begotten son Jesus Christ our Lord.

Consid. CIII.

Against the Imagination, with which our Christian Faith is troubled.

HAT which I have ofttimes said, that for a man to bee sollicited to doubt, is a signe of Christian profiting, I now return to consider. For I understand that such sollicitation growes from a mans willing to believe, and from his desiring to stand firme, and constant in the Christian Faith, in the generall Pardon which is intimated unto men in the Gospell. The impious are not sollicited to doubt, because they neither will, nor desire to believe. Nor the superstitious neither are sollicited to doubt; For believing with humane, and carnall wisdome they have none to sollicite them to doubt. They who have made progresse in Christian living are litle sollicited to doubt: for having with much experience confirmed their faith, they have disarmed their enemies, I say those that did sollicite them to doubt. And here I understand, that men are uncapable of being able to have so much Faith in thẽ, that they should be altogether freed from being sollicited to doubt, and therefore God gives them the Faith according to their capacity, as we doe not put so hot water into a glasse vessell, as into

one of earth, nor into one of earth, as into one of brasse, accommodating it unto the capacity of the vessell, not willing it should be broken; in such sort as the much sollicitation to doubt remaines only for them, who having left impiety, and being here freed from the deceit of superstition, begin to accept by the holy spirit the generall pardon which the Gospell publisheth, and begin to bring forth fruit in Christian living, and goe profiting in it. For they desiring to believe finde alive in themselves human prudence, of which the evill spirits serve themselves to sollicite them to doubt. And so it is, that when one of these persons renouncing, and leaving his own justifications, those which consist in doing, and those which consist in not doing, will embrace himselfe with the justice of Christ, which the Gospell offers unto us, when through his own imperfection he sees it not so cleare, and discovered, as he sees corporall things, and those which consist in humane prudence, he is suddenly tempted, and sollicited to doubt of the truth, which the Gospell affirmes: Whereupon such a person ought suddenly to remedy to the temptation in this manner.

First, he shall hold for a certain countersigne of his profiting in Christian Faith to be sollicited to doubt, and he shall say, If I had not a will and desire to believe, I should not be sollicited to doubt, as I was not sollicited when

I did not stand in this will, and in this desire, and so he shall come to quiet himselfe with this matter, whereby the Divell procures to disquiet him. And if there shall come a fancy to him to say that his doubting is of the same quality with that of them who doubt without spirit, he shall say it is not true; for they who doubt without spirit feele no distast in doubting, nor desire not to be free; and I feel distast in doubting, and desire to be free of it, and consequently am certain that my doubting is not of that quality with that of theirs who doubt without spirit; I would say, without being tempted, and sollicited to doubt, because they desire to believe.

Secondly, he shall think thus, if this Christian faith were not a spirituall and divine thing, it would not finde in me the contradiction which it finds, as those things have not found contradiction in me, which were not spirituall nor divine, but superstitious, and humane, in which I would perswade my selfe. And in this manner the contradiction, with which the Divell would disquiet him, shall bee an instrument to him to quiet him.

Thirdly, he shall think this: If this Christian faith were not the gift of God, I should not feele in my selfe the new desires to please God, to stand alwaies united with God, to see him glorified and sanctified of all men, which desires after that I have in earnest applied my

selfe unto it I feel. And in this manner with the experience of the love of God he shall certifie himselfe of the truth of that which the Gospell affirmes.

Forthly he shall think thus : If this Christian faith were not a spirituall, and divine thing, it would not have begun to give me an abhorring of corporall things, humane, and of the world, the which albeit I doe not altogether abhorre, I am at least come to this, that I doe not love them, I doe not procure them, I doe not desire them as I was wont. And in this manner by experience of mortification he shall confirme himselfe in the Christian truth.

Fiftly, he shall think thus : If I knew any other better thing then this, or at least that were equall to this, with which I might appeare before the judgement of God, I should indeed have cause to doubt of the truth of this ; Now I knowing no other thing better, nor other thing such as it is, I have no cause to doubt. And in this manner he shall certifie himselfe that he is come upon the gaine, and not on the losse, and that in persevering in this Christian faith he cannot loose, but gaine. And if it shall come into his fancy to say that he might loose much in case that which the Gospell saith were not true, in as much as hee should attribute that to Christ, which were not due to him and it not being due to him hee should come to offend the glory, and the majestie of God ; he

shall instantly have recourse to experience, and think thus ; After that I know my selfe pardoned through Christ, and reconciled with God through Christ, acknowledging my selfe dead with Christ, and raised up with Christ, and expecting my glorification with Christ, I know, and feel, and finde in me the beginnings of mortification through the despisall of the world, and of my selfe ; and I feele the beginnings of vivification through the love and affection to God, to the glory of God, and to the will of God. And these principles are good. And it being true, that from an evill cause never comes a good effect, it is true also, that the cause is good, whence this effect is growne. And therefore it is most certain and true that which the Gospell publisheth and affirmeth : *That God having put on Christ all our sins, and having chastised them all in Christ he hath pardoned us all, and hath reconciled us with himselfe by Christ;* which pardon, and reconciliation all they which believe enjoy. Here the Christian person shall stay himselfe, who willing to embrace himselfe with the justice of Christ shall be disturbed with the *perswasions* which shall sollicite him to doubt, and shutting the dore to them which may come, shall recommend himselfe to God saying with *Hezechias, Lord I suffer violence, answer for me. Isaia.* 38. And let him be sure, that God will help him, fulfilling with him that which he promised by *David,*

where hee saith, *I am with him in trouble, I will deliver him, and bring him to Honour.*

Consid. CIV.

That Baptisme through the Faith of the Gospell is efficacious even in Children, who dye before they come to the age to be able to approve their being Baptized.

AKING occasion from that which S. *Peter* saith, That *the Ark wherein Noah saved himselfe in the floud, was a figure of our Christian Baptisme*, I have considered that as *Noah* giving credit to the word of God did believe that the floud would come, and did believe that himselfe and his should be saved in the Ark, not by vertue of the Ark, which could not naturally work this effect but by the will of God, who used this Ark for an instrument of safety to him and his : so we also giving credit to the Gospell of God believe that Christ shall come to judge the quick and the dead ; and we believe that all our sinnes being chastised in Christ we and ours shall bee saved in that judgement, being *Baptised*, not by vertue of the water which cannot naturally work this effect, but by the will of God, who useth the water for the meanes of our salvation. God could well have saved *Noah* in the floud without the Ark ; and

it seems hee took the Ark for the means to condescend unto the frailty of *Noah*, who more easily believed that he should be saved in the Ark, then he would have believed that he should have been saved without the Ark. Albeit he did not trust in the Ark, but in the word of God, who promised to save him in the Ark : and so not the Ark, but Faith was that which saved *Noah*, with which he made the Ark, and put himselfe in it. In the selfesame manner God could well save us in the day of judgement without the water of *Baptisme*, and it seemes he takes the water for the meanes to condescend unto our frailty, which causeth that wee doe more easily believe to be saved by *Baptisme*, then we should believe to be saved without it, albeit wee have not confidence in the water, but in the word of the Gospell of God, which promiseth to save us by *Baptisme :* And so we shall be saved in the universall judgement, not because we are *Baptised*, but through the Faith with which we are *Baptised*. Where I understand *two things : The one, that to all of us who are Christians, it appertaines to secure our selves in the judgement of God with the remembrance that wee were baptised*, as *Noah* secured himselfe in the Floud with the remembrance of the Ark, the Ark being to him that which *Baptisme* is to us. *The other, that wee who are baptised being children are to assure our selves that we are then really, and indeed baptised, when the*

yeares of discretion being come, and feeling by the will of God the voice of the Gospell we rejoyce to be baptised, in such sort, that if so bee we were not baptised, we would then be baptised; That betiding to us which might have befallen a man, who had bin put into the Ark of *Noah* whilst he was asleep, who being awaked, and finding himselfe in the Ark would have thanked *Noah*, that had put him in the Ark ; affirming, that if he had not been entered therein, and could have entered therein, he would without all doubt have entred therein. In such sort, that as that man being entered into the Ark not by his own proper faith, but by the Faith of *Noah*, should have saved himselfe in the Ark by his own proper faith, esteeming it good, that hee had entered into the Ark : So we who in our infancies were baptised having entered into Baptisme not through our own proper Faith, but by the Faith of them who put us therein, shall be saved in Baptisme by our own proper faith, approving and holding it for good to be Baptised.

Another thing also may be said, that as the Beasts which *Noah* put into the Ark entred in by the faith of *Noah*, & were saved in the Floud by the faith of *Noah*, they having neither knowledge of good nor evill to enter into the Ark, nor to approve their entring in, but being put into it : So the children of the first Christians, who enter into Baptisme by the faith

of their Parents, and come not to the age to be able to approve or reprove that which their Fathers have done, they, because they have not the knowledge of good or evill, shall be saved in the day of judgement by the faith with which their Fathers have put them into Baptisme. In effect exceeding great is the force, & efficacy of Faith, I say of that which giving credit to the promises of God, stands certain of the fulfilling of them, shewing its certification by putting in execution that outward thing, which on Gods behalfe is commanded. This Faith saved *Noah* in the Floud by meanes of the Ark, and this Faith shall save all us in the day of judgement by the meanes of Baptisme; us, who believing the Gospell shall be *Baptised in the name of the Father, and of the Son, and of the Holy Ghost*, to whom be glory for ever, *Amen*.

Consid. CV.

Three principles whence the ignorances arise, with which men erre against God.

ONSIDERING that which S. *Paul* saith of the sin which he had committed against God in persecuting the Christian Church, *But I obtained mercy because I did it ignorantly in unbelief;* And considering the prayer wherewith Christ being

put on the Crosse prayed his eternall Father for the sin of them that crucified him, saying, *Father, forgive them, for they know not what they doe.* And considering that which S. *Paul* saith of the wise men of the world; *For if they had known it, they would never have crucified the Lord of glory;* I have gathered *three Principles, from which I understand all the errours which men doe against God through ignorance doe proceed.* The first is *Malice.* The second is *Inconsideratenesse.* The third is *Incredulity.* In this manner from S. *Pauls* standing in unbeliefe, from his not believing that Christ was the Sonne of God, that he was the promised Messias in the Law, that he died for the sinnes of every one, that he was raised up for the resurrection of every one, and that he was glorified for the glorification of every one, it proceeded, that he persecuted and slew them that did believe and preach this, thinking therein to doe service to God, as from step to step others have done with the selfe-same intentions which S. *Paul* did, who as S. *Paul* have erred and doe erre against God; not by *Inconsideratenesse;* for he, and they go with attention to that which they doe; nor through *Malice;* for they doe not hate for their own interest those whom they persecute, but through *Infidelity*, because they doe not believe in Christ. Whence I understand it proceeded, that God using mercy with S. *Paul* gave him to know Christ, and so of a

famous persecutor he became a most famous Preacher, as I understand hath befallen them who have erred as S. *Paul* erred. From the Gentiles, who were Ministers, and executers of Christs death, not considering what they did, proceeded that they *erred inconsiderately* killing the innocent, as many Gentiles have erred, who have been the death of many Christians not cõsidering what they doe. For if they did consider it as they ought, there is no doubt they would not doe it. And therefore because they erre as Beasts, their errour is not put to their accompt. This I believe, holding for certain that God did heare Christ, when he said, *Father, forgive them, for they know not what they doe!* And S. *Steven*, whẽ he said, *Lord, lay not this sin to their charge!* From that the Scribes and Pharisees minds stood full of indignation against Christ, as have been and are from time to time full of indignation against them that imitate Christ, the minds of those, who being like unto the Scribes and Pharisees, make profession of outward holinesse being void of the inward, it did proceed, that is come to passe, and goes on proceeding that *maliciously* killing them, whom they have known and doe know to be members of Christ, who have been alwaies hated of the Saints of the world, because they ruine, & throw down that sanctity, whereof they make profession. With them I doe not understand that God useth mercy : For

albeit they stand as S. *Paul* did in *Incredulity*, that is, not incredulity, which maketh them erre, but proper *Malice* and *Malignity*. Nor doe I understand that Christ prayed, nor that his members pray for them: for their errour ariseth not through *Inconsideratenesse*, but from *Malignant Depravation*. Nay this sin I understand is that which Christ calls *against the holy spirit*, which he saith *shall not be pardoned neither in this nor in the other world*. And this selfesame sin I understand Saint *John* calls *a sin unto death*.

The men who imitating the Scribes, & Pharisees erre through *ignorance arising of malice* I understand they have left to be men, and are infernall spirits.

The men who imitating the Gentiles who killed Christ erre through *ignorance arising from inconsideratenesse*, I understand they have left to be men, & are beasts. And the men who imitating S. *Paul* erre through *ignorance bred from incredulity*, are as I understand truly men, to whom *incredulity* is so proper, as *Inconsideration* is proper to the Beasts, and as *malice* is proper to the infernall Spirits. And therefore the errour which growes from Incredulity without mixture of malice, and inconsideratnesse findes mercy with God, he being drawn to the faith who errs through ignorance bred of incredulity. Whereupon if any shall ask me saying, whence dost thou think, that the

Hebrews erring through ignorance grew, of which S. *Paul* saith *Rom.* 10. *For being ignorant of the righteousnesse of God, and going about to establish their own righteousnesse they have not submitted themselves to the righteousnesse of God?* I will answer him, that it was bred partly from *Malice*, and partly from *Incredulity* through the hatred which they bore unto the Gospell. That this is true is approved, that some believed, and others remained in their unbeliefe. The selfesame will I answer to him, that shall demand of me, whence it did proceed, & doth proceed the erring through ignorance of them, of whom Christ saith *Every one that shall kill you, will think that he doth God good service?* And so much the more, by how much to me it is approved that S. *Paul* was one of these, and found mercy: for his *erring through ignorance grew from Incredulity*.

In this discourse I learne this; That every man ought to stand on his watch, not to appassionate himselfe at any time in the things that appertain to religion: I would say in defending one thing and impugning another with passion, to the end that the passion may not blind him in such manner, as he come to erre against God through *Ignorance bred of malice*.

Further I learn, that a man ought not without consideration to set himselfe to any of those things, which shall offer themselves unto him, and much lesse to those which belong to

religion, to the end that he come not to bee counted in the number of Beasts.

Further I learn, that a man who findes himselfe free from passion, and from Inconsideration that hee erre not against God, ought to acknowledge himselfe to be in Incredulity, and so to pray God, that he free him from it. And in the mean space he ought to abstain himselfe from putting in execution those things which are in prejudice of his neighbour; And then the more, when they shall seem to him more holy, and more just before God.

And I learn further, that only the regenerated Christian being more then a man being gone out of Incredulity doth not erre through *Malice*, doth not erre through *Inconsideration*, doth not erre through *Incredulity*, erring only through frailty, in as much as he hath not yet left altogether to be a man, hath not as yet altogether comprehended the Christian perfection, wherein he is comprehended by the incorporation with which hee stands incorporated in the death, in the resurrection, and in the glorification of the son of God Jesus Christ our Lord.

Consid. CVI.

That that which the Scripture calls the knowledge of Good and Evill, the wise men of the world have called, and doe call naturall light, Prudence, and humane reason.

BY that which I read of the Creation, and Depravation of man, I consider that a man was first created after the image and likenesse of God, and was put in the garden which they call earthly Paradise; and afterwards eating of the fruit of the *Tree of knowledge of good and evill*, lost the image and likenesse of God, and was driven out of the earthly Paradise, remaining with *the knowledge of good and evill:* understanding that as it is not naturall for a man according to his first creation to abide out of earthly Paradise, so it is not primarily naturall to him to have *the knowledge of good and evill.* And that which I experiment in the reparation of man in his regeneration and renovation, considering that for the accepting of the grace of the Gospell the remission of sinnes, and the reconciliation with God by the justice of God executed on Christ, and so to enter into the kingdome of God, and to recover the image, and similitude of God, and to have the goverment of the holy spirit is necessitated to captivate his

understanding, and to renounce, and mortifie his prudence, and his humane reason, and his naturall light, I understand that that which holy Scripture calls the *knowledge of good and evill the wise men of the world have called and doe call naturall light, prudence, and humane reason.* And so I come to understand, that a man is necessitated to captivate his understanding to mortify his own prudence and his own naturall light, which is the selfesame as to renounce *the knowledge of good and evill*, to obtaine the Christian reparation, regeneration, and renovation. For it is a most just thing, that if hee have to recover that which he lost, he should first renounce that which he gained, as it were to say, that if he be to recover his spirituall light, he is to renounce his naturall light. And if wee grant (as it is necessary to grant by that which we read, & that which we experiment) that the reparation of our humane nature by the Christian regeneration, and renovation consists in this, that a man accepting the Gospell, and being incorporated in Christ, goes recovering the being, the degree, and dignities, in which the first man was created, and goes on leaving the being, the degree, and the dignity, in which the first man remained after that hee was depraved ; It is likewise necessary, that wee should grant, that as that which we gaine is not naturall to the being which we now hold, so likewise that which we leave was not

naturall to the being which we had according to our first creation. Whereby we come clearely to understand, that the naturall light, which we now hold, is not from our first creation, but from our depravation. And besides this, that the spirituall light, which we gain by Christ, is from our first creation. And this spirituall light I understand was so naturall to a man in his first creation, as the *knowledge of good, and evill*, and naturall light is now naturall unto him. And I suppose, that the first man not recognizing the spirituall light for a thing properly his, but communicated to him by the favour of God, did desire *the knowledge of Good and evill*, pretending that that would be to him as it is, naturall. And of *this knowledge of good and evill*, I understand a man gets a greater, or lesser part, according as he is more or lesse purged, and purified in his affections, and appetites, which are according to the flesh. Whence I suppose the wise men of the world have taken occasion to believe, that *the knowledge of good and evill* is a spirituall thing, and is of the first creation of man ; not considering that this effect proceeds hence, that as well *the knowledge of good and evil*, and the naturall light is a perfection of man in the state of his depravation, as the spirituall light was in the state of his first creation, and is in the state of his reparation.

Against that which hath been spoken two

things offer themselves: The first, that by that which S. *Paul* saith, *Rom.* 1. that *the Gentiles by their naturall light might have known God*, and by that which the self same saith *Rom.* 5. That *the selfesame might have naturally known the will of God*, it seemes, that the naturall light is not of the state of the depravation of man, but of the state of his first creation. The second, that it being true, that the old Saints, as *David*, and the new Saints, as S. *Paul*, in that which they have written have served themselves of naturall light, of Prudence, and Human reason, it seemes that it is not evill, nor that it ought to be renounced, left, and mortified. To the first I understand it may be answered, that S. *Paul* willing to convince the Gentiles, in as much as they did excuse themselves, saying that they could not know God, and therefore worshipped him not; nor could not know the will of God, and therefore they had lived viciously, he shewes them, that although they had not had the knowledge of God to worship him, nor that of the will of God to obey it, which knowledge being by spirituall light was in the first man before his depravation, and abides in the Christians in our reparation, nor having had the knowledge which the *Hebrews* had by their holy Scriptures, yet that having had the knowledge, that can be gotten with the naturall light by the contemplation of the creatures, and by the testimony of their consciences, and not

having satisfied to that knowledge of God, and of the will of God, they came to be in fault, neither did there remain any excuse at all to them. In such manner, that from the words of S. *Paul* it cannot be gathered, that a christian man is not to renounce his naturall light, but that the naturall light sufficeth to know God in a certain manner, and to understand the will of God.

To the second thing I understand it may be answered, that the Saints serve themselves in their writings of *the knowledge of good and evill* in that of which it is capable, in which thing it is also illustrated in them by the spirituall light. And that they have renounced it, and mortified it in that of which it is incapable, that is, in the justification by Christ, in the reconciliation with God, in the regiment, and goverment of the holy Spirit, and generally in all celestiall things, spirituall, and divine. I understand it indeed, that the felicity would be much greater, and the perfection of a man, that *the knowledge of good and evill* were totally extinct, and dead, and the spirituall light were totally kindled, and alive. But I understand, that the flesh passible and mortall is not a subject habilitated for so great felicity. And I understand that this shall be after the resurrection, when it shall have obtained impassibility, and immortality; in the mean space it is necessary, that the Saints should serve themselves of the

knowledge of good, and evill, and of the naturall light, because they converse, and deale together with men, who serve themselves of the selfe-same science, and of the selfe-same light, following in that the counsell of Christ, *be you wise as serpents*, *Mat.* 20. and that which S. *Paul* saith, *be you wise in understanding.* 1. *Cor.* 14.

Here two things offer themselves unto mee: The first, that because *the knowledge of good and evill*, the *Naturall light*, *Prudence*, and *Humane reason* are in a man through his disobedience of God, and are of the state of depravation, it comes to passe that this science, this light, and this prudence never give man true felicity, nay rather as *Solomon* affirmes, *As the science, the light, and wisdome increase, the affliction, the anguish, and the griefe increase;* and therefore felicity decreaseth.

The second, that considering that Adam before he had *the knowledge of good and evill*, was not ashamed to stand naked; and after he had *the knowledge of good and evill*, was ashamed, and cloathed himselfe, I come to understand, that whilest a man hath the spirituall light, and serves himselfe thereof, he knowes no defect in any of the workes of God, nor doth pretend to correct, and moderate them. And whilest he hath *the knowledge of good and evill*, and serves himselfe thereof, he knowes defects in the workes of God, and pretends to correct and amend them; such is the arrogancy of the

men, who glory to have *the knowledge of good, and evill*, to have much naturall light, much prudence, and much human reason. And such likewise is the humility of the men which have the spirituall light, who stand in the Kingdome of God, standing by the faith of the Gospell, incorporated in the Son of God Jesus Christ our Lord.

Consid. CVII.

In what manner from a mans not knowing himselfe, nor God, there is caused in him an impossibility in accepting the Grace of the Gospell.

Y how much I set my selfe more profoundly to consider the benefit of Christ, considering that it is in all, and upon all them that accept it, so much the more doe I marveile, that all men run not after it, and embrace it, and set it in their hearts, there being offered unto them by way of guift, the remission of their sinnes, the reconciliation with God, and consequently immortality, and life with Christ: And having set my selfe many times to consider whence it may proceed, that all they who have knowledge of this most singular grace, doe not accept it, I have understood, that it proceeds from a mans *not knowing neither himselfe, nor God.* And in effect it comes to passe, that man not knowing in himselfe the impiety, and the malignity,

and the rebellion, which are naturall to him through originall sinne, he doth not distrust himselfe to be able of himselfe to satisfy God, & to be just before God. In the selfesame manner it comes to passe, that man not knowing in God bounty, mercy, and fidelity, doth not trust in God, and so cannot perswade himselfe, nor secure himselfe in his minde, that the justice of Christ appertaines to him, that God accepts him for just by reason of that which Christ suffered. And if a man knew himselfe, considering himselfe impious, malignant, and rebellious, not onely of himselfe, but for being as he is the son of Adam, he would distrust himselfe to be able of himselfe to justify himselfe. And if he knew God, knowing in him bounty, mercy, and fidelity, he would easily trust himselfe of him, accepting the pardon which the Gospell offers him, and so much the more, as knowing himselfe it would not seem strange to him, that God should pardon him without his proper merit the evills, & inconveniences, wherein he knowes himselfe to have fallen, partly without his own proper fault, and partly with his own proper fault, bred, and derived from that of others, with which as I understand *David* excused his sinne saying, *behold I was shapen in wickednesse &c.* whence I understand, that as it is impossible, that a man *not knowing himselfe, nor knowing God should accept the grace of the*

Gospell, and should secure himselfe with it, so it is impossible, that a man knowing himselfe, and knowing God, should pretend, or thinke to justify himselfe by his own proper workes, nor to avoid the evill, nor to apply himselfe to the good. And if one shall say unto me, How then did the *Hebrew* Saints, who *knew themselves and knew God*, pretend to Justify themselves with the sacrifices which the law commands? I will answer, that the *Hebrew* saints did not place their justifications in their sacrifices, but in the word of God, which promised to pardon them, they making those sacrifices. And here I understand, that here it was much more difficult to the *Hebrew* saints, because they *knew themselves, and knew God*, to reduce themselves, and to hold themselves for just, sacrifising, then it is for the Christian saints, who know themselves, and know God, to reduce themselves, and to hold themselves for just, believing, and accepting the grace of the Gospell in as much as it is most certain, that the *Hebrew* Saints sacrifising knew that they gave unto God, that which they themselves out of their naturall inclination did delight to give him, and that which they knew is not pleasing in it selfe, or for it selfe, nor contents God, as is approved by many things which we read in the old holy Scripture, and is particularly in the Psalmes, and *Isaia*. And in as much also as it is most certain, and true, that

the Christian Saints believing know, that they give unto God that which by their naturall inclination they would not give, and that which God delights, and would should be given unto him, as is approved by all the Scripture. Whence I take this resolution, that the men who in the time of the Gospell pretend to justify themselves, working, give testimony of themselves, that they *know not themselves neither know God.* That they, who pretend to be just, believing, give testimony of themselves, that they *know themselves, and know God.* Whereupon remembring my selfe of a comparison, which I have written, saying, That God did with the *Hebrew* people giving them a ceremonious law, that which a Merchant doth departing for the *Levant* and doubting of the chastity of his wife, knowing her inclined to compose sonnets, and canzons, he enjoynes her every day to write him a sonnet on some of those things passed between them, albeit he delights not in sonnets. And considering, that to the *Hebrewes, who knew not themselves, nor God,* that came to passe, which might have come to passe to the Merchants wife, in case that not knowing her own inclination, nor that of her husbands, shee should think to justify her selfe with him giving him sonnets having lost her chastity : & considering that to the *Hebrews who knew themselves and knew God,* that came to passe, which might have come to

passe to the selfe-same woman, in case that she knowing her own inclination, and that of her husbands, should pretend in making sonnets to obey her husband, and not to wander out or exercise herselfe in other matters in dishonour of her husband, I come to know the exceeding great inconvenience wherein they remaine, who in the time of the Gospell pretend, & suppose to justify themselves, working, and working that which is not commanded them: for as much as they cannot pretend obedience, as the *Hebrew* saints, which obedience was imputed to them for justice, and held them united with God without committing adultery against God, as they who neither knowing themselves, nor knowing God, did pretend to justify themselves, sacrificing. In this discourse I learne two most important things.

The first is, that since it is true, that God demands not now of men that they should sacrifice, demanding of them that they should believe, that they should accept the grace, the remission of sinnes, and the reconciliation with God, which the Gospell offers them, shewing unto them how that God having put on Christ the sinnes of all men, he hath chastized them all in him, and so his justice resteth satisfied. The man how much a sinner and wicked soever he be, who shall not hold himselfe for pardoned, and for reconciled with God, and so for just, shall by this selfsame case give testimony of

himselfe, that he knowes not God, since he doth not trust himselfe on his word, and that he doth not know Christ, since he doth not stand certain, that he is just in Christ. And if such a man shall pretend to justify himselfe working, he shall give testimony of himselfe, that he doth not know the naturall inclination of man, in such sort, that either I must know my selfe to be just in Christ, although I know my selfe a sinner in my selfe, or I ought to deny that which the Gospell affirmes, that *God in Christ hath chastized the sinnes and iniquities of all men*, and mine together with them, or else I am constrained to say, that God is unjust chastizing sinnes twice, once in Christ, and another time in mee. And because to say this would be impiety, and to deny the other would be incredulity, it remaines, that I enforce my selfe to hold my selfe for pardoned, & reconciled with God, and so for just in Christ, subjecting the naturall light to the spirituall.

The second thing which I learne is, that it being true, that the impossibility which is in man to accept this holy Gospel of Christ, proceeds from a mans *not knowing himselfe, nor knowing God*, it belongs to every man to apply himselfe in good earnest *to know himselfe*, and his own naturall inclination taking it even from Adam, *and to know God;* taking for his principall application continuall prayer, praying God affectionatly, and fervently, that he would

open the eyes of his minde in such manner, that he may come to these acknowledgements, and praying him that hath begun to open them, that he would every day more and more open them. And in this manner if he shall not have begun to accept the holy Gospell of Christ, in going on taking away the impossibility he shall begin to accept it: and if he shall have begun to accept it, the difficulty which he findes in accepting it being taken away, he will accept it more and better, faith being efficacious in him to mortify him, and to make him alive, with which things the Christian faith is confirmed in us, which is the foundation in that most divine confession of S. *Peter*, when he said unto Christ, *thou art Christ the sonne of the living God:* to him be glory for ever. Amen.

Consid. CVIII.

In what manner the evill of Adams disobedience appertaines to us all: and the good of Christs obedience reacheth unto us all.

BY that which I read in holy Scripture, and by that which I know in my selfe, I understand, that for to come to believe the *good of Christs obedience*, and that in *Christs obedience we all obeyed*, and that in Christs raysing up we all arose, it is convenient, and necessary to believe the

disobedience of Adam, and that *Adam disobeying we all disobeyed*, and that in Adams dying we all dyed, I say it is necessary for every man to believe the evill of Adam, that he may come to believe the good of Christ. For I understand that it is impossible that a man should believe the good of Christ, if he doe not believe the evill of Adam. In as much as not believing it he shall not feele it, and not feeling it he shall not desire it, nor procure to free himselfe from it, and not desiring, nor procuring it, he will never come to believe the good of Christ, which is the proper medicine against the evill of Adam. But if he believe the evill of Adam, together with the believing it he will feele it, finding himselfe in himselfe impious, unfaithfull, and the enimy of God, and as he shall know himselfe to be come into such impiety, and infidelity, and enmity without his own proper fault, so he will easily reduce himselfe to believe to be able to come unto piety, fidelity, & friendship without his own proper merit; whereupon he will believe the good of Christ, and believing it he will feele it, feeling himselfe more faithfull, and more the friend of God in Christ, and then shall know with effect, that as *the evill of Adams disobedience*, whilest he did not believe, and not believing it did not feele it, was effectuall to make him by his own fault more impious, more unfaithfull, and more the enemy of God: so *the good*

of the obedience of Christ is in the selfe same manner efficatious, whilest he believes it, and whilest believing it he feeles it, to make him in himselfe more faithfull, and more the friend of Christ. Whence I understand, that as they who believe the evill of Adam doe free themselves from it, and they who believe the good of Christ, doe enjoy it: so they who doe not believe the evill of Adam, doe not free themselves from it, and they who doe not believe the good of Christ, doe not enjoy it. It is very true, that as they, who believe *the evill of Adam and the good of Christ*, passe through *the evill of Adam & the good of Christ* is in part suspended in thẽ: so they who doe not believe neither *the evill of Adam, nor the good of Christ*, passe through *the good of Christ, and the evill of Adam* is suspended in them. In as much as they who believe, passe through the miseries of this present life, and through death, which are things of the evill of Adam; and whilst they stand in this present life, and whilst their bodies abide in the sepulchres, the good of Christ is in part suspended in them. And in as much as they who doe not believe, passe in this present life through the good of Christ enjoying many things together with them that believe the good of Christ; and in eternall life because they shall be raised up, the evill of Adam shall be suspended in them. So I understand that as the evill of Adam was

efficacious to make us all dye, from which death notwithstanding they who believe are free ; so the good of Christ is efficacious to raise us all up : of which Resurrection notwithstanding they shall have no joy, who doe not believe, because they shall not be in good estate therein. *In Adam we all dye, in Christ we all arise.* And in the evill of Adam shall they all remaine, who shall not accept the good of Christ. But in the good of Christ none shall remaine but only they who have believed him, and shall have accepted, and felt it. For in effect the Resurrection of Christ shall not be glorious, but only for them, who believing to be dead in Adam, and raised up in Christ, shall give themselves to live in this present life, as dead and raised up, beginning even now to live a life much like unto that, which they have to live in life everlasting ; in such manner, that as the Vivification is an imperfect Resurrection, so the Christian living in the state of this Vivification is imperfect, albeit in respect of the living in the state of Depravation it is most perfect. And the draught of living in the state of the Resurrection in as much as it is imitable in the state of Vivification, we see in Jesus Christ our Lord in his purity, bounty, fidelity, obedience, and charity. And here I learne two things. The one, that since a man believing *the evill of Adam* frees himselfe from it, and believing *the good of Christ* enjoyes

it ; It belongs to every one to believe *this evill*, and *this good*, not expecting for all that to feele it, that he may believe it ; for this were to pervert the order which God hath set, who will that we shall believe before we feel ; but believing that he may feele it : For believing together both the evill and the good, the efficacy of the good will deprive us of the feeling of the evill in this present life in part, and altogether in life eternall : in as much as we shall be then altogether free from the *evill of Adam*, and altogether intent to enjoy *the good of Christ*. The other thing which I here learne is that they, who in this present life doe not give themselves to live as dead, and raised up imitating the life of Christ, doe not believe that they dyed in *Adam*, and that they rose again in Christ, how much so ever they say, and affirme to believe both the one and the other thing. For if they did believe them, there is no doubt but they would apply themselves to live as dead, and raised up, this being properly the efficacy of Faith, to reduce by litle and litle them that believe in truth to be dead in *Adam*, and raised up in Christ, to live as dead, and as raised up, not because they intend to become just, but because they doe now know and feele themselves just in Christ, and because they hope for the crowne of justice, that is, immortality and life eternall. And here I will adde this, that as the acceptation

of the indulgence, which a King makes unto them that being fled for some excesse out of his Kingdome remain in the service of another King, is efficatious to make them that leaving the stranger Kingdome, and the service of the strange King, they should returne to their own Kingdome, and to serve their own King : so the acceptation of the Gospell is efficacious to make, that all men who accept it, leaving the Kingdome of the world, and the service of the world, should come unto the Kingdome of God, and to the service of God : And that leaving to live according to the flesh they should live according to the spirit : so that they who leave not the Kingdome of the world, and the service of the world, and the living according to the flesh, give testimony of themselves, that they have not well accepted the Gospell, however much they say to believe it, no otherwise then they, who doe not leave the strange Kingdome, and the service of the strange King, returning into their own Kingdome to serve their own King, give testimony of themselves, that they doe not accept the indulgence of their King, how much soever they say to accept it, and to believe it, since they doe not the will of the same King, which would the selfe same from them, which God would from us, that is, that we should leave the Kingdome of the world, and the service of the world, and

that we should come unto the Kingdome of God to serve God in holinesse, and justice, and in the Gospell of his only begotten sonne Jesus Christ our Lord.

Consid. CIX.

The Conceit which as a Christian I have at present of Christ, and of them who are the Members of Christ.

ESIRING to resolve my selfe in my selfe in the *conceit, which as a Christian I ought to have of Christ*, I goe on considering in him *two generations*, the one *divine*, and the other *humane*. And *two times*, the one of *opprobry*, and the other of *glory*. According to the divine generation I know that Christ is the *word* of God, the son of God, of the same substance with the Father, and one selfe same thing with him, so like unto him that he might wel say to *Philip*, *Philip, he that seeth me, sees my Father also*, *John* 14. This as I understand it is that *Word*, with which God created all things according as *Moses* saith, *God said let there be light:* And according to that which *David* saith, *by the word of the Lord were the Heavens made. Psal.* 33. With this selfe same *word* I understand, that God maintaines all things, conformable to that, *In him was life*, *John* 1. And to that, *upholding*

all things by the word of his Power. Heb. 1. This selfe same word I understand that by the work of the holy spirit in the wombe of the most holy Virgin, God cloathed with flesh with intent to repaire all things by him, as he made all things by him, and maintaines all things with him. And I understand that this *word of God*, as *Isaia* saith 53. *was prosperous in Christ*, in as much as that came to passe, which God pretended in him, and by him. And so I understand, that it is one and the selfe same *word*, that of which S. *John* saith, *In the beginning was the word, and the word was with God, and the word was God:* And more beneath, *And the word was made flesh.* And with that which S. *Paul* saith *Colos.* 1. *For by him all things were created, that are in heaven, and that are in earth.* But setting my selfe to search in what thing this divine generation of the son of God, of the *Word* of God doth consist, in what manner the Son is generated of the Father, for what cause the *Word* is called the Son, and the Son is called the *Word*, I finde my selfe so uncapable of this intelligence, that I anew confirme my selfe in that which I have written in another consideration, saying, that as the wormes which are bred of the corruption of the earth, are altogether uncapable of the manner by which one man is generated by another man: even so the men who are generated by carnall generation, are altogether

uncapable not only of the manner, how the son of God was generated, but also of the manner how the sons of God are regenerated by the holy spirit of God. And if I should understand in what manner *Moses*, and *David*, & S. *John*, and S. *Paul* understood it, that God created all things by his *Word*, I should also understand this divine secret, which I goe searching out, wherein I goe considering the power, wherewith Christ also in his humble state did that which he would, being suddenly obeyed by his creatures, without that any gave any farther impediment, then was granted unto them. If it shall please God, that I be capable of this divine secret, before I goe out of this present life, I will also adjoyne that here which hee shall teach mee to his glory, and of Christ, and of those who are the sonnes of God in Christ, and through Christ. Otherwise I will content my selfe of this ; for I am sure, that I shall see with these corporall eyes in life eternall, that which at present I desire to see with the eyes of my mind. And in the mean space I rejoyce in this, that at present I know that this *Word* of God, this son of God, with whom, & by whom God hath created, and repaired all things, is of the selfe same substance of the Father, and one selfe same thing with him, and is eternall as is he. I understand, that the holy spirit, accommodating it selfe to our incapacity, speaking with us, useth these

words used amongst us, such as are *Word*, and *Sonne*, not to the end, that by them we should comprehend the divine secret, but because we may have some name of him. According to this divine generation I understand, that Christ is the first begotten son of God by his eternity, that he was alwaies the Son, and that he is the only begotten Sonne of God by his singularity, that he is only the Sonne by generation, all others that are Sonnes being Sonnes by regeneration. For what belongs to the divine generation of Christ, I understand that in him was neither diminution, nor augmentation. He was the same before his incarnation, that he was in his incarnation, and that he is in his glorification.

According to the human generation I understand, that Christ by the work of the holy spirit was generated in the womb of the most holy Virgin, in what manner I know not, to me it sufficeth to know, that the flesh with which the *Word* of God cloathed it selfe in this world was taken from that most holy Virgin. For according to this flesh I know Christ for the Son of *David* and of *Abraham*. And I see now in part fulfilled in him, the promises of God made unto *David*, as much as belongs to the perpetuity of the Kingdome in his seed; and those made unto *Abraham*, as much as belongs to the multiplication of his seed, and as much as belongs to the inheritance of the world. And I expect to see them intirely

compleat in life eternall, the resurrection of the just being made.

According to this human generation I know in Christ two Times: the one of shame, and the other of glory. In the time of his opprobry I know him a man passible, and mortall, with all the miseries which being annexed unto passibility and mortality doe grow in a man, that lives in poverty. And I know him with a flesh like unto mine, saving that his was not sinfull flesh, nor flesh subject unto sinne as mine is. In this time I know Christ most humble and most meek, he esteeming himselfe for that which he was in that being in which he stood cloathed with flesh as one disguised amongst men, that he might be handled of men as a man. In this selfe same time I know Christ most obedient to his eternall father, most cleane from all sinne, and therefore most just, and most holy, in such manner as he might securely say to them who persecuted him, and calumniated him, *who of you can convince me of sin? Joh.* 8. And S. *Paul* speaking of him might well say (2 *Cor.* 5.) *He who knew no sinne.* And S. *Peter* 1. 2. *who did no sinne, nor was any guile found in his mouth.* And of this innocency of Christ all the Scriptures are full as of a most necessary thing to be understood of all them who know themselves just in him, and by him.

In the time of glory I know Christ a man

impassible, and immortall, and I know him most glorious, and most triumphant, as he who hath gotten absolute power in heaven and in earth, having obtained the kingdome of God, and the inheritance of God for Gods elect, having slain all of them in him, raised them all up in him, and glorified them all in him. And so that comes to be of them, which is of him. In this time I know Christ for Lord, for Head, and for King of the people of God, of the Church of God, and of the elect of God. I know Christ for Lord of the elect of God, because I understand that he hath redeemed them with his pretious bloud, delivering them from sin, from hell, and from death, in which things the first man had set them, and unto which things he had obliged, and made them subject. And because the Apostles in their Writings doe joy to call Christ Holy, they know Christ for the Head of the Church of God : For I understand that God having put in him his holy spirit with all the treasures of his divinity, he communicates and distributes them most liberally to those, who being incorporated in him appertain to the Church of God to every one according to his capacity, doing with them that which my head doth with my body : In so much as that as my hand, if it could speak, would say, and affirme, that it feeles that from my head there descends a vitall vertue, by meanes whereof it lives ; so

every one of those, who being incorporated in Christ are the Church of God, because he can speake, saith, and affirmeth, that he feeles that from Christ there comes unto him a spirituall vertue, by meanes whereof he lives a spirituall life. This *S. John* thus understood (*Chap.* 1.) when he said, *For of his fullnesse have we all received, and grace for grace.* And so *S. Paul* understood it. *Colos.* 1. *For it pleased the Father, that in him should all fullnesse dwell.* I know Christ for King in the people of God, for I understand, that he is he, who with his spirit rules, and governes it not onely in inward things, and divine, as head, but also as God. In outward things, and corporall, as King. In all which things being as they are the Sonnes of God as *S. Paul* saith *Rom.* 8. *they are lead by the spirit of God.* And so I understand, that the kingdome of God is not called the spirituall kingdome, because he governes us in spirituall things ; but because governing us in spirituall and corporall things he doth not govern us with the outward law, but with the inward law, which is the government of the Holy Spirit, the Christian spirit. Of this kingdome of Christ the holy Scriptures are full, *Esay.* 5. *Mic.* 5. *Daniel.* 7 By which I understand that in this present life God reigns but by Christ, & that in life eternall, God shall reign but by himselfe ; For then *he shall be all in all.* 1 *Cor.* 15.

In this manner I know Christ glorious for King in the people of God, for Head in the Church of God, and for Lord of the Elect of God. And I know Christ humble, most innocent, and free from all sinne, and abounding in all justice: And I know fullfilled in him in part the promises of God made to *David*, and to *Abraham*. And I know him for the Sonne of God first borne, and onely begotten, & I know that he is the *Word* of God with which God created all things; & I know him eternall & consubstantiall. And I hold for certain, that as the Christian faith shall goe on being in me more efficacious, mortifying me, and quickening me: so these knowledges of Christ shall goe on being more cleare, and more distinct, by which I shall goe on from day to day alwaies more knowing God as he may be knowne, whilst this flesh being passible and mortall is not a subject habilitated to see Christ, & *to see God face to face*, as I shall see him in life eternall.

Having taken this resolution in the *conceit which I ought to have of Christ*, I goe resolving my selfe in the *conceit that I ought to have of them who are the members of Christ*, considering every one of them a Sonne of God, not first borne as Christ, who alwaies was a Sonne, but an adopted Sonne by Christ, and in Christ, not onely begotten as Christ, who is the sonne by generation, but regenerated by Christ, and in

Christ, borne the sonne of wrath, and re-borne the sonne of God, not in the state of gloryfication, in which Christ is, but in the state of opprobry, in which Christ was, not Lord of Gods elect, but one of the number of them, who being elected of God are the servants of Christ, redeemed, and bought by Christ: Not head of the Church of God, as Christ, but a mẽber of the Church of God, of which Christ is the head. Not King of the people of God as Christ, but governed by the spirit of Christ, by meanes of which spirit I know that all the members of Christ stand united amongst themselves, and united with Christ himselfe, and therefore united also with God, God abiding in them, and they in God. And so I see fullfilled that Prayer, which Christ made unto his Father for this union (*John* 17.) saying, *That they may be one in us &c.* And I understand, that in this union consisteth all the christian perfection. I pray God, that he doe in such manner Imprint it in my memory, that it may not seeme that it sever it selfe, or depart from it, not so much as for one moment, to the intent that I never may doe thing which shall not be worthy of this union, which I acknowledge from my Christ who is my *Lord*, my *Head*, and my *King*. To him be glory with the Father, and the holy spirit, *Amen*.

Consid. CX.

That the principall gifts are not understood, untill they be possessed.

MOST great testimony of the Christian life is this, that according as a christian man goes perfecting himself in his christian customes, so he goes clearing himselfe in his christian conceptions. Nay I hold for certain, that the selfesame christian spirit which goes perfecting him in his customes, goes clarifying him in his conceptions so much, that it can be hardly understood, whether the clarification in the conceptions comes from the perfection in the customes, or the perfections in the customes come from the clarification in the conceptions. And therefore it is sure to say, that both the one, and the other thing comes from the christian spirit, which doth marvellously work both the one and the other in them who accept the Gospell of Christ. This I have said to this purpose, that I having understood that the christian businesse is not science, but experience, and having by many comparisons procured to make some persons capable of this truth, I have never remained satisfied in my minde, in such manner that it seemed to me to have expressed to mine own manner my conceit, untill now that having

in mine own judgement comprehended it with more clearenesse, it seems to mee to bee able to express it better. And so I say, that between the believing, and accepting the christian things, *Faith, Hope, & Charity*, with humane wit, or with the christian spirit, I know the difference which I know between accepting, & approving those three naturall vertues, Magnanimity, Valour, and Liberality, and having them indeed. I would say, that as there be men, who hearing speak of these three naturall vertues, and of the perfection of them, albeit they doe not know them in themselves do approve them and accept them for good: so there be also of those men who hearing speak of those three gifts of God, *Faith, Hope, and Charity*, and of the perfection, and efficacy of them; albeit they doe not know them in themselves, doe approve them, and accept them for good, believing that they who accept the grace of the Gospell, doe enjoy the remission of sins, & the reconciliation with God through Christ, and approving the hope with which they expect the felicity of eternall life, and the love with which *they love God above every thing, and they love their neighbour as themselves*. And I say farther, that as whilst they, who approve those three natural vertues not possessing them, albeit they willingly heare talk of them through the desire which they have to possesse them, yet is not that so much as that it gives them entire satisfaction.

Nay rather when they look upon themselves, and finde themselves without thẽ, they grieve themselves, & are male-content, and so much the more as it seemes to them that they are more perfect, because they doe more loose the hope of being able to obtain them : so likewise they, who approve these *three gifts of God* not possessing them, albeit they rejoyce to heare speak of them through the desire which they have to possesse them, yet is it not so much as that gives them entire satisfaction. Nay rather when they look upon themselves, and finde themselves without them, they grieve themselves, and stand male-content, & so much the more, as it seemes to them, that the gifts are the more perfect, because they so much more loose the hope of obtaining them. Farther I say, that as when it should happen, that those men who approve the three naturall virtues not possessing them, should come to possess them knowing themselves magnanimous, valiant, & liberall, they would affirm to have never well understood what thing these three virtues are, and would after a much other manner rejoyce to hear speak of them, knowing them to be in themselves : and albeit it would grieve them when they knew themselves imperfect in them, it would not grieve them that they should be as perfect as they are. So likewise when it befalls that the men who approve the three gifts of God not possessing them come to

possesse them, because God gives them unto them, knowing themselves with *Faith*, with *Hope*, and with *Charity*, they affirm that *they never well understood what these three gifts of God are*, and doe most fully rejoyce and satisfie themselves to heare speake of them; and so much the more, in as much as hee, who speaks more highly of them, because they know them in themselves. And albeit they are sorry, and grieve themselves, when looking upon themselves they know themselves imperfect in them, it grieves them not that they bee so perfect as they are; nay rather they are content, and if it were possible, they would adde unto them much more perfection. So much is the satisfaction which they finde in believing, hoping, and loving. In this manner I understand, that as none is capable of being magnanimous, or valiant, or liberall, but only he who hath magnanimity, valour, & liberality: so none is capable of Believing, Hoping, and Loving, but he who through the Christian spirit hath the gift of *Faith, Hope, and Charity*. And so it comes to passe to be so true, that a man may as it were touch it with his hand, *That the spiritual gifts and Christian are not understood untill they be possessed.*

In this discourse I understand all this.

First, that it being true, that none are capable of the gifts of God to understand them, but they only who have them, it appertaines to

every person that would understand them, first to demand them of God, and not to think that he understands them untill that hee know them, and feel them in himselfe, as the Magnanimous knows, and feels magnanimity in himselfe.

Secondly, that they may say that they know, and feele the gifts of God in them, who finde entire satisfaction, when they heare speak of Christian matters; and albeit they are sorrowful, and grieve themselves, when they see themselves imperfect in them; they rejoyce, & content themselves that they should be so perfect as they are, considering that by how much they are the more perfect by so much the more doth the glory of the Gospell of Christ, and of God come to be illustrated, & so much doth the basenesse and the vilenesse, the infirmity & the weaknesse of man come to be more known.

Thirdly, that as one in being magnanimous hath magnanimity, in being valiant hath valour in being liberall hath liberality: so in ones accepting the grace of the Gospell, he hath *Faith*, and is *Just*, and in *desiring the day of judgement*, hath *Hope*, and is *holy*, and in *Loving God and his neighbours hath charity*, and is pious.

Fourthly, that as the magnanimous doth not loose his magnanimity for twice or thrice falling into pusillanimity, except he neglect himselfe in such manner that forgetting to be magnanimous he becomes pusillanimous. And

what I say of the magnanimous, I say of the valiant, and of the liberall. So the just man by the Christian faith doth not loose the justice of Christ for committing two or three iniquities, except he neglect himselfe in such sort of the Faith, that forgetting himselfe of his being just by faith he become unjust. And that which I say of the Just, I say of the Holy through Hope, and I say of the Pious through Charity: where if one shall demand me saying, whether I believe, that hee who hath by the *gift of God Faith, Hope, and Charity*, can come to loose his justice, his Holinesse, and his Piety, which hee hath gotten with *Faith, with Hope, and with Charity*. I will say unto him, that if it be possible, that he should come to loose his Faith, his Hope, and his Charity, it will be also possible, for him to loose his Justice, his Holinesse, and his Piety, these being the effects of those. And I will say unto him, that I hold it far more difficult, that one who hath by the gift of God, Faith, Hope, and Charity, should deprave himselfe in such manner, that he should loose them, and with them should loose his Justice, his Holinesse, and his Piety, then it is for another, who is by naturall gift magnanimous, valiant, and liberall, should come to make himselfe so pusillanimous, so fearefull, and so covetous, that he should loose his magnanimity, vallour, and liberality. And I will say moreover unto him, that as it is a

secure thing for the magnanimous, valiant, and liberall to live upon his guard, suspicioning of himselfe, that if he should grow negligent, he might come to loose his magnanimity, his valour, and his liberality: so likewise is it a secure thing for the Just, Holy, and Pious to live upon his guarde, suspicioning of himselfe, that if he should grow negligent he might come to loose Faith, Hope, and Charity, and with them Justice, Holinesse, and Wisdome. It is very true, that I shall hold him for much more secure, who by the inward spirit shall be certified that hee can by no meanes come to loose his Justice, his Holinesse, and his Piety then that other, that alwaies lives upon himselfe suspicious of himselfe. For I understand that the security which is divine, mortifies, and kills all the desires of sinning, as that which is humane quickens them, and kindles them. And because I understand also, that the suspicionating, which is as it were a fearing even when it is of the holy spirit, being a thing proper to the *Hebrews*, is a thing of imperfect Christians, it being proper to the perfect Christians of them who have much Faith, much Hope, & much Charity to say with S. *Paul, who shall seperate us from the love of Christ?* Rom. 8.

Here I will adde this. That as Liberality is so annexed to Magnanimity, that he cannot be magnanimous that is not liberall; so Hope

and Charity are so annexed unto Faith, that it is impossible that he should have Faith, who hath not Hope, and Charity; it being also impossible that one should be just without being Holy and Pious. But of these christian verities they are not capable, who have not experience in christian matters, which they onely have, who by the gift of God, and by the benefit of Christ have Faith, Hope, and Charity, and so are Pious, Holy, and Just in Christ, and doe attend to comprehend that Piety, that Justice, and that Holinesse, in which they are comprehended, being like unto God, and to the Son of God, Jesus Christ our Lord, AMEN.

The end of the Hundred and Ten Considerations.

AN

EPISTLE DEDICATORY

of JOHN VALDESSO to his Commentary upon *the Romans*.

TO THE MOST ILLUSTRIOUS LADY,

the Lady DONA JULIA *de Gonzaga*.

PERSWADING my selfe, most Illustrious Lady, that by meanes of your continuall reading the Psalmes of *David*, which I sent the former year unto you, translated out of Hebrew into the ordinary *Castillian* language, you have framed to your selfe a mind such as was *Davids*, that is, alike pious, alike confident in God, and alike resigned to God in all things: And being desirous, that you passing on forward might frame to your selfe a mind like perfect, like firme, and like constant in those things, that appertain to the Gospell of Christ, as S. *Paul* had, I now anew send you the Epistles of S. *Paul* translated out of Greek into the ordinary *Castillian*, by the continuall reading whereof,

I am certain you shall much benefit your selfe in spiritual edification. But this with condition that you read them not with intent to know for curiosities sake, and for vanity, as men that are without piety doe, who imagin to put an obligation upon God by setting themselves to read S. *Paul*, as if one that were a *Castilian*, should by speaking Greek suppose to put an obligation upon a Greek Emperour: but with intent to frame and ground the mind according as S. *Pauls* was grounded and framed. And of this I am to advertize you, that so far forth you are to imitate *David*, in as much as you know that he imitates God; and that so farre forth you have to imitate S. *Paul*, in as much as you shall know that he imitates Christ. This I say in regard that it appertaining to you to attend to become very like unto Christ, and very like unto God, endeavouring to recover that image and likenesse of God, whereunto the first man was made conformable, I must not be content that you should think to recover it holding only before your eyes *David* and S. *Paul* as samplers for to summ up the accompt, it would by this meanes betide you as it doth to a Picture drawer, that takes a copy of another picture, whereby it comes to passe that he doth not only fall short of the naturall, but that he attaines not to the perfection of that Picture, which he copies out: And if he doe it, it's to be deemed a kind of miracle. I say therefore

this doth not content mee, for I would that you should so long set *David* and S. *Paul* for your samplers as your heart serves you, not to set God and Christ for your patternes; but alwaies endeavouring so to perfect your selfe in that which belongs to piety, & in that which belongs to the Gospell, as that at least the heart serving you to propound Christ and God for your patternes, you should come to draw the image so like to the proper image of God, and to the proper image of Christ, that the image might serve for a sampler to others even as the images of *David* and of S. *Paul* doe now serve for samplers unto you. And if happily it seeme to you, that what I now say, is a new thing and not formerly practized, know that it is of great antiquity and much practized, although because it is not understood it seemes to be new and not formerly put in practice. That this is so appeares by that which S. *Paul* writes to the *Corinthians*, who as he there saies, were as yet carnall and not spirituall. *Be you imitators*, saith he, *of me, even as I am of Christ;* meaning thus much, imitate mee even as I imitate Christ. Whence I conceive that if the *Corinthians* had been spirituall, he would not have said unto them *imitate mee*, that is, take a copy from that image which I have drawn of Christ, but he would have said unto them, as he saith unto the *Ephesians*, that were spirituall, *Be you imitators of God, as dearely beloved Children*, meaning

thus, in as much as you are the sonnes of God, and exceedingly beloved of God, see that you attend to recover the image and likenesse of God, not taking the sampler from any man but from God himselfe. And verily it seemes that our Lord Jesus Christ himselfe had this intention, in as much as in one place saying, *Learne of mee for I am meek and lowly in heart*, he saith in another place, *Be you perfect according as your heavenly father is perfect.* See here it is then no new thing nor unusuall that I propound, in counselling you to take the picture from the proper image of Christ, and from the proper image of God, but an old thing, and such as hath been practised by Christ himselfe, and by his Apostle S. *Paul.* It now remaines, that recommending your selfe to God, you should apply your mind thereunto. And that you shall doe by imitating *David* as farre as he imitateth God, and is conformable to the image and likenesse of God, having taken out his own picture from God himselfe ; & imitating S. *Paul* as farre as he imitateth Christ, and is conformable to the image and likenesse of Christ, having taken out his own picture from Christ himselfe. And stay not here but passing on farther think that you are to imitate God, taking out your picture to the life, from the selfe same image of Christ, and from the selfe same image of God. And because the continuall reading of the History of Christ, would much further you in the

imitation of Christ, and in taking your picture of Christ, in as much as many of Christs works, and many of Christs words carry great efficacy in them, and by them, as I conceive, God works much more effectually upon the hearts of men, mortifying and quickning them thereby, more then by any other written in the Scripture, I intend by the favour of God to serve you in them, as I have served you in *David* and in S. *Paul*. And know for certain, that as in reading of S. *Paul*, a man may perceive the marveilous effects of the crosse of Christ, so by the reading of the History of Christ, a man may come to know, see, and feel in a wonderfull manner the proper crosse of Christ; and under the name of crosse I understand all that, which was of weaknesse and infirmity in Christ, both in regard of that which he himselfe felt, suffering hunger and thirst, cold and heat, with all the other discommodities whereunto our bodies are subject, and in his feeling of affliction and anguish for some things which he saw amongst men and in men, and in his inward feeling of death, as also in regard of that which he shewed in the outward, being esteemed a vile, base, and vulgar person and accordingly used, and farther being held for a pernitious and scandalous person and accordingly crucified. Now this which I have spoken of touching the History of Christ I shall accomplish at such time and manner as it

shall please the Divine Majesty ; in the mean space loose no time attending every day to make your selfe more like unto God to this intent serving your selfe of reading *David*, and more like unto Christ serving your selfe of reading S. *Paul*, in whom also you shal behold the crosse of Christ, albeit not so evidently as in the Evangelists. And because it may perhaps seem strange to you that I should make present of S. *Paul* unto you before the Gospells, in as much as the reading of S. *Paul* is commonly esteemed more difficult then that of the Evangelists, which containe the history of Christ, I would have you to know that as farre as my understanding can reach, there is without all doubt more difficulty in the perfect understanding of the Gospell then that of S. *Paul*, which proceeds as I conceive from certain causes, which would be a long work to make repetition of, only now I will say, that for as much as in S. *Paul* I read the conceptions and apprehensions of S. *Paul*, and in the Gospell I read many conceptions and apprehensions of Christ, I find so much more difficulty in the perfect understanding of the Gospells, then in the perfect understanding of S. *Paul* as I conceive the conceptions & apprehensions of Christ were more elevate and more divine then the conceptions and apprehensions of S. *Paul*, not denying but that to speak generally, and as much as concernes the stile, the Gospells are

more intelligible then S. *Paul.* But of this matter I reserve my selfe to speak more at large, when it shall please God that I come to translate the Gospells. Now concerning the translation, I have been desirous to ty my selfe strictly to the letter as much as possibly might be, even so as to leave the matter ambiguous in the Castilian language, when it would beare, where ever I found it ambiguous in the Greek, so as the letter might be applied both to the one and to the other sence: and this I say for as much as intending the translation of S. *Paul,* I may not pretend to write mine own conceits but those of S. *Paul.* It is very true, that in some places, which seemed necessary unto mee, I have added some small words in the text: But of these, some are understood in the Greek text, although they be not expressed, and others seem of necessity to be understood. And all these, as you may observe, are marked to the intent you may know them for mine and make use of them as you please in reading or not reading them. But of this be advertized, that as you should not doe well in disesteeming that which God may give you ability to understand of your selfe in this reading; so neither is it good that you should too much trust upon your own judgement, despising the judgement of others. It is not good that you should despise your own, & it is amisse that you despise that of others. In the Declaration,

which I have written upon that which I have translated I have kept my self as neere as was possible for mee to S. *Pauls* minde, setting down his conceptions and not mine own. And if I have gone aside in any thing it hath been through ignorance, & not through malice, and therefore with a very good will shall take delight in being corrected and amended in whatsoever I have not hit the mark, and most of all in that from whence any scruple, how light soever it be, may arise to any Christian minde. For however you know my principall intention in this writing was to satisfie your desire, yet notwithstanding I desire, together with your profit to profit likewise all other persons that shall read this writing, and not offend the least of them in any thing at all. This is my principall profession, in as much as I cõceive the son of God made profession of the same here in this present life, whom I being a Christian am bound to imitate.

For the Latine words which I set in the beginning of the Declarations, I would not have you think that they serve that by the Castilian you should understand the Latine, for oft-times they confront not the one with the other: But only think that they serve to the end that you may the more easily understand what those Latine words are which answer the Castilian (which as I said before are conformable to the Greek Text & not to

the Latine) for S. *Paul* wrote in Greek not in Latine. And in case you have a desire to read S. *Pauls* Text without busying your selfe in my Declaration, that you may doe it with greater ease I will advertise you of some things, which shall open the way and facilitate the understanding of S. *Pauls* minde. And so I say unto you, that by Gospell S. *Paul* understands the preaching of that good news of the pardō general, which is published throughout the world, affirming that God hath pardoned all the sins of the men of the world, executing for them all the rigour of his justice upon Christ, who gave notice to the world of this pardon, and in whose name all give notice thereof, to the intent that men moved by the authority of Christ, who is the sonne of God, should give credit to the pardon generall, and giving confidence to the word of God, should hold themselves for reconciled with God and give over the seeking after other kinds of reconciliation. By which you shall understand, that God in this case deales with men as a Prince, against whom his subjects having rebelled and by reason of this rebellion fled from his kingdome, he grants them a pardon generall and sends his owne sonne to give them notice thereof, to the intent that they should give credit to the pardon for the authority of the sonne, and so relying on the Princes pardon returne to the kingdome giving over to seek for pardon from

the Prince by any other way or meanes. Whence it followes, that they, who believe that Christ is the sonne of God and yet give not credit to the pardon generall, which he published and doth publish, these doe not hold themselves for reconciled with God, but goe seking other reconciliations not relying upon that which Christ published, and is on Christs behalfe published, they doe the self-same, which the vassalls of the Prince would doe, who believing that he that publisheth the pardon generall to them, were the Princes sonne, would not for all that accompt themselves pardoned and so not return to the kingdome. And I understand likewise, that neither that Prince, to whom this should thus happen, should attaine his intention in as much as hee sent his sonne to no other purpose then to the end that being acknowledged for his Sonne hee might be credited in that which hee manifested: so neither doth it seem that God attaines his intention in those who knowing Christ for the sonne of God, yet not giving confidence to that which hee gives them notice of on Gods behalfe doe not esteem themselves for reconciled to God. He attaines his intention onely in those who knowing Christ to be the son of God, and giving confidence to that which hee gives them notice of on Gods behalfe doe accompt themselves for reconciled to God, and so for pious for just, and

for holy. It is very true indeed, that the knowledge which they have of Christ as the son of God, who feel not themselves reconciled to God ; cannot properly be tearmed knowledge, being more properly opinion then knowledge : for were it knowledge it would work in them the same effect that it doth in others, certifying them of their reconciliation with God, and giving them peace in their consciences. And moreover know that by *Letter* S. *Paul* understands all that which a man doth, saith, & thinketh without being inspired thereunto by God, albeit they be such matters as other men have said, done, and thought being inspired thereunto. Letter it was in S. *Peter*, when in Antioch he severd himselfe from the conversation of the Gentiles because he would not scandalize the Jews, and spirit it was in S. *Paul* when he did reprehend him for it. Know further that by *Faith* S. *Paul* understands the credit that a man gives to the pardon generall, which Christ published, & which is now in Christs name, & on Christs behalfe published. And that by *Hope* he understands the patience and sufferance, wherewith a man that believes, doth hope for the accomplishment of that which he believes without being wearied in his hope, and without giving over the pursuit of that which he hopes for. And that by *Charity* he understands that inward bowelly affection, wherewith a man that believes and hopes, doth

love that which he believes, and that which hee hopes for, loving God and Christ, from whom and by whom he hopes to obtain that which he believes, that which hee hopes, and that which he loves, and loving also all those things that are Gods, and that are Christs. Know moreover, that by the *Justice of God* S. *Paul* understands the perfection of God. As we, when wee would signifie a man to be perfect, say he is just, our meaning being this, that there is nothing in him that is not very good, and in effect that there is nothing wanting to him. By the *Grace of God* he understands the favour that God shews unto a man in drawing him to accept the pardon generall, and in maintaining and increasing him with other inward favours, which are called Grace, inasmuch as God bestows them graciously without any respect of desert, onely because it is his will. That by the *Guift of God* he chiefly meanes his having given Christ unto us, to the end that the rigor of his justice being executed on him we should hold for certain the pardon generall, and hee understands particularly those outward guifts of the holy spirit, which in S. Pauls time were in abundance comunicated to them that believed. That by *sinne* he almost alwaies understands the affection and the appetite to sin, which lives in a man through his naturall depravation and through his acquisite, and I say almost, in as much as some times he meanes

by sinne the sacrifice for sinne, That by the *Old man* he understands the man, that is not regenerated nor renewed by the holy Spirit. And by the *New man* he understands the man, that is renewed and regenerated by the holy spirit. And know likewise that by *Flesh*, by the *carnall man*, by the *body of sinne*, and by the *law of the members* he understands the selfe same that he doth by the *Old man*, that is, nature without the spirit, and know that by the *law of God* he understands that which God gave unto the Hebrew people by *Moses*, which sometimes he termes the *Law of death*, because it was its part to condemne, and other where he calls it the *Law of sinne*, because it stirred up in men the affections and appetites of sinning. That by the *Law of the spirit* he understands faith, by *Circumcision* he meanes Judaisme, and by *Uncircumcision*, he understands the state of the Gentiles. And finally know, that by *Christian liberty* he understands the degree, state, and dignity, unto which God advanceth a man, that accepts the grace of the Gospell, who being regenerated, and renewed, and made the son of God, is free and exempt from those things whereunto other men are subject, in as much as he maintaines himselfe in his regeneration and renovation, and doth not deprive himselfe of that sonship for which he is governed and ruled by the spirit of God. Of all this you may serve your selfe, as it were of a guide, by meanes

whereof you may understand many of the things, which you shall read in S. *Paul.* And because it may perhaps cause admiration in you to see, that S. *Paul* setting himselfe to reprehend vices in some of them, to whom he writes, and admonishing them of those vices from which they ought to beware, names certain vices, which are shamefull even in the men of the world. So that it may seeme strange, that there should be any necessity of admonishing Christian persons touching those vices, and that withall he scarce toucheth those vices which are more inward and more pernitious. You shall know, that in as much as in S. *Pauls* time there were some who made carnall licentiousnesse of Christian liberty, and gave themselves unto vices and villanies, it was necessary that S. *Paul* should touch them in those particulars wherein they did most sinne. In such sort as it was needfull even in that time, to seek redresse for outward vices in christian persons, in as much as they did not esteem them for evill nor were not ashamed of them through the false perswasion which they had run into, of christian liberty ; and because they had put an end to the esteem of the world. But it is now needfull to apply remedy to christian men for their inward vices, in regard that they partly for God, and partly for the world doe abstain from outward vices, suffering themselves to be overcome by the inward ;

partly because they doe not know them for vices and partly because the world holds the want of these vices for a vice. You shall find some things in S. *Paul* which you shall not feel in your selfe, and other things, which you shall not understand, and some other, which will seem strange to you : And all these it seemes fit to mee that you should passe over not caring much to weary your selfe for the understanding of them, in as much as the intention with which you goe about to read S. *Paul* is not to understand all that S. *Paul* saith, but to frame your mind as God shall give you grace to understand, feel, and tast in S. *Paul*. I also advise you, that when you begin to read an Epistle, you leave not to read the argument which you shall find written before it, for it gives much light to the whole Epistle. But in truth all these advises are nothing, and there is one of much more availe then all these, that is, that when ever you shall take S. *Paul* into your hands, you should commend your selfe to God, beseeching him that he would send his Holy Spirit that may be your guide in the reading ; and you shall endeavour to obtain it by meanes of the only begotten son of God Christ Jesus our Lord, to whom be glory for ever.

AMEN

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THE POEMS OF JOHN HENRY NEWMAN

(afterwards Cardinal). With Portrait

Known the world over by his exquisitely beautiful "Lead, kindly light," Newman's standing as a poet is not at all generally recognised. Yet his verse had as much to do with the success of the Oxford movement as had "The Christian Year" of his friend Keble. He first collected it in 1868, and but few additions were subsequently made. The present volume contains, besides a number of early poems now first brought together, of the utmost interest as throwing light on Newman's family life and early influences, a long poem in two cantos, entitled "St. Bartholomew's Eve," written during his first years at Oxford, in collaboration with his friend, J. W. Bowden, and of such extreme rarity that only two or three copies are known to exist. With one or two unimportant exceptions, the contents of the 1868 volume are also here included.

DIVINE CONSIDERATIONS. By JOHN VALDESSO.

The English Translation of Nicholas Ferrar. With George Herbert's Prefatory Epistle and a Portrait

Juan de Valdes, the author of the "Hundred and Ten Divine Considerations," was one of the most notable of the Spanish Reformers of the sixteenth century. The correspondent of Erasmus, the twin brother of the secretary of the Emperor Charles V., and for a time the chamberlain of a pope, his exalted connections alone probably saved him from persecution on account of his opinions, and, as it was, he had to leave his native land to ensure his safety. His writings were condemned, and the greater part of them so effectually suppressed that some of them remain to this day introuvable, whilst others have only come to light during the past fifty years. The present volume attracted the attention of the famous Nicholas Ferrar during his travels in Italy, and from an Italian version he made an English translation, which he submitted for the approval of his friend George Herbert, just as Herbert handed to Ferrar the manuscript of "The Temple," to suppress or print as he thought fit. Ferrar's translation was published at Oxford in 1638, and a distorted version of it appeared at Cambridge in 1646, but this is the first time that an edition of it, as Ferrar left it, has been prepared since the original publication at Oxford. Ferrar is perhaps best known to the modern reader from the prominence given to the description of his community at Little Gidding in the romance "John Inglesant."

THE HUNDRED BEST POEMS OF JOHN AND CHARLES WESLEY. With Portraits

If John and Charles Wesley had not been the sons of a poet and poets themselves, it is hardly too much to say that the spread of Wesleyan Methodism could never have been as world-wide as it has. Their hymns were even more influential than their sermons, and in them the dead evangelists yet speak wherever the English language prevails. Such universal favourites as "Jesu, Lover of my soul," and "Hark! how all the welkin rings" (generally perverted into "Hark! the herald angels sing"), however, though they may have kindled a love of verse in households where poetry was quite unknown, do not prepare one to learn that the complete poetical works of the brothers extend to thirteen volumes of about five hundred pages each. From this immense mass of verse it has been the editor's endeavour to select one hundred poems, which, judged purely by poetical standards, may legitimately be described as "The Hundred Best Poems of John and Charles Wesley."

THE SPIRIT OF LOVE. By WILLIAM LAW, Author of the "Serious Call." With Portrait

William Law had the misfortune through the extraordinary popularity of one of his works, the famous "Serious Call to a Devout and Holy Life," to find all his other writings thrown into comparative obscurity. Yet from time to time there have been editors to call attention to one or other of his beautiful religious treatises. The temper of his mind, which trended towards mysticism, was probably further urged in that direction from the circumstance that conscience forced him into the ranks of the non-jurors. He was for long a kind of private chaplain to the aunt of Gibbon the historian, who in some sort was probably himself indebted to him. The treatise here reprinted is amongst the most interesting and beneficent of his writings, filled with a piety that does not pall, and free from rancour, as its title, "The Spirit of Love," befits. But Law could on occasion show himself a fighting parson, as his controversy with Hoadly (the celebrated Bangor controversy) shows; and his reply to Mandeville's "Fable of the Bees" proved to his opponents that they had a skilled controversialist to defend themselves against. Law, however, is of most value to us nowadays in his capacity of gentle teacher and soother "when sleep comes to close each difficult day," and it is certain that many will gladly place this edition of "The Spirit of Love" beside their "De Imitatione," and their "Holy Living and Holy Dying."

JOHN LANE, THE BODLEY HEAD, VIGO STREET, LONDON, W.

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